UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."
—St. Augustine.

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BOOK REVIEWS

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The Chair of Unity Octave

The actual return to the See of Peter of all those peoples who have been at different tragic moments of history severed from the one Church of Christ's foundation has appeared in past days as a fantastic dream, a distant ideal, a possibility only to those of the most adament faith. But the face of the religious world has changed. We have tangible grounds for hope. A world-wide unionistic trend has stirred the non-Catholic world universally. Protestants have reversed their tendency to further separation, and have veered toward a common search for union based upon God's will. This year among the Clergy of the Church of England alone there are 1,400 signed members of the Church Unity Octave and its objects who are unequivocally protagonists of reunion with the See of Peter. One could hardly expect a greater achievement of good will among the Protestants than that testified by the General Secretary of the World Council of Churches when in his report to the Central Committee this year he encouraged every constructive attempt to arrive at genuine ecumenical relations with the Catholic Church. Certainly we are to be edified by his sincerity, concluding as he did, "we must not think in terms of success or failure, but in terms of our immediate obedience to the Lord Who seeks to gather together His children." Another striking sign of the times was an unprecedented article which appeared last October in the London *Times* calling upon all the Christian confessions to consider the need of reuniting with the Roman Catholic Church, and proposing for that purpose a meeting of representatives from the various ecclesiastical bodies to discuss the means of an accord with the Holy See.

Signs of longing for peace are not wanting either among the venerable eastern Churches which have too long lived separated from their Vicar. Most noteworthy, perhaps, has been the exchange of friendly recognition between the Ecumenical Patriarch of Constantinople and the reigning Pontiff of Rome.

Once again the *Chair of Unity Octave* will be observed throughout the Christian world, opening on the Feast of the Chair of St. Peter, January eighteenth, and closing on the Feast of the Conversion of St. Paul, January twenty-fifth. We may await it with new hope and new fervor. Its significance has become more apparent to the world, and its cogency increased. Disunity among Christians has become generally accepted as a grievous menace before the peril of militant atheism. Now that even the most basic rights of man have been attacked in civilized countries, a united Christian voice is required to defend even the most basic rights of man—they are in fact founded upon nothing if not upon God their Creator who has revealed Himself, and who speaks clearly through His Church. We may take heart in the companionship we have

among the non-Catholics who are also praying for unity, though they pray mostly for the light to discover it. Many have prayed with us in the past. Many more will be praying with us during this year's Octave in response to the explicit appeal of the Amsterdam Assembly. They are with us in praying for unity to the one God of all who gives only good gifts, and who has already led them far back along the road to the Church of His Son and their fathers.

As we take new heart, so should we foster a mounting filial love for the Church, especially this Holy Year. Pilgrims will be thronging from all parts of the world to the tomb of Peter. In our thankful rejoicing, it would be unworthy of us to forget those who are missing. With our souls refreshed in the light of grace which will be showered upon our unworthy souls. and our love for the Church fanned to an all-consuming flame, we should long to embrace our estranged brothers in the divine unity of Christ's integral faith. Gratitude for the gift can find no return more pleasing to the Giver than the work for the triumph of His Kingdom, the Church, and an early gathering of all His children in one. This is His Will, and when we pray for unity in His charity, we are praying in one voice with His beloved Son.

UNITAS recommends organized observances of the *Chair of Unity Octave* to Cathedrals and Parish Churches. It makes a special appeal to Seminaries and Religious Communities for a week of sacrifice and prayer. It points out to laymen that participation in the Octave is a positive and eminent work for the accomplishment of Christian reunion.

Salvator Butler, S.A.

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In virtue of a Rescript of December 10, 1946, *all the faithful who assist at the entire programme of a Chair of Unity Octave observance may gain a plenary indulgence in any church or public oratory, under the usual conditions, at the completion of that observance. By devoutly participating in the observance of the Octave, conducted in any church or public oratory, the faithful may gain a partial indulgence of three hundred days if at least they have sorrow for their sins.*

Spirit of the Chair of Unity Octave

The idea for the reunion of Christendom which Paul Wattson conceived while still a Protestant was that all Christians, whatever their confession, should pray according to Christ's desire and command, that all might actually become one. One of the first effects of that common prayer was that Paul Wattson and the members of the Congregation he had founded asked to be received into the Catholic Church. Since that time, the observation of the *Chair of Unity Octave,* which he had initiated as the *Church Unity Octave,* has been continued by many of our separated brethren, and from the time when Benedict XV approved and recommended it, and enriched it with indulgences, it has been celebrated by Catholics in a great number of Churches and Convents, as at Rome itself, with great solemnity.

Prayer, even while it is touching the Heart of God, is at the same time disposing the soul to receive His gifts. Prayer for union prepares those who do not belong to the Catholic Church to recognize the claims of that Church and to see how the unity Our Lord willed is already realized in her, and solely in her. It disposes Catholics for the spirit of understanding, of universal charity and exemplary life which are the conditions of progress in union.

Very commonly these effects of prayer appear during the Octave itself. Hearts are penetrated with Christian love and animated with a generous zeal. When the ceremonies are solemn, the chants and the prayers recited in a loud voice nourish the sentiments. The word of a preacher throws light upon the present situation and upon the means of bettering it. It is able to inspire a holy enthusiasm for a lofty and important cause. It is of such a sort that any of the separated brethren who might be assisting among the congregation will listen avidly and without feeling either offended or humiliated.

As a matter of fact, it would be quite contrary to the spirit of the Octave to speak of dissident Christians as if one were speaking of an inimical or perverse people. Certainly, one should clearly recall the damage that their estrangement from the one fold of Christ is causing themselves, the dangers they are risking, and the errors which are leading them astray. In certain regions one must even warn the faithful against the propaganda which is being spread by certain Protestants. However, all should be said with sensitive tactfulness, with moderation, and with affectionate respect. The listeners must be made to feel that it is the heart which speaks. On such an occasion it is befitting to dwell upon how much a large number of our separated brethren have kept in common with us. It is important above all else to keep the attention of the listeners directed upon the consoling vision of union to be realized when those who have left the Roman Church will have returned. What fresh forces will have been gained for approaching the mass of peoples who are still pagan, and

for leading them in ever greater numbers to the feet of Christ! Filled with these thoughts, fired by this ideal, the orator will not be inclined to triumph over his adversaries by crushing them, but will simply strive to make himself understood to those of his brothers who are disposed to hear the motherly appeal of the Church.

On the other hand, we do not in any wise wish to authorize the opposite excess which consists in finding excuses for the separations, in allotting the wrongs more or less evenly between faithful and dissidents, in belaboring, as is sometimes done even with harsh emphasis, the mistakes or the faults of the Catholics, and extolling the civil and religious virtues of the others. This system does not lead back to the true fold, but rather confirms our separated brothers in their inaction, and leaves an impression of uneasiness and discouragement with our Catholic brethren. Charity, that is, genuine charity, finds the just mean. She does not wound, neither does she flatter. She knows that it was Jesus who made and has preserved His Church one. She suffers to see Christians outside that Church, and she implores God to bring them back.

Those who attend the Octave should each day bring back with them a greater love of the Church.

Thankful for the integral faith God has kept for them, resolved to make a constantly better use of the spiritual gifts He offers them pure and entire, attached to the Hierarchy which guides and protects them, and coupling with these sentiments their example and their continuing prayers, they will become efficacious agents of union. An irresistible center of attraction will be created when the members of the Church in great number show themselves proud and glad of their unity, and when they show all the others who believe themselves Christ's that they have a warm desire to share it with them. That zeal for the return of the separated brethren which is generated during the Octave will of its nature come to the aid of the Catholics who are allowing themselves to be drawn away by atheistic propaganda, and who would seem to deny their Baptism. It is of the nature of fire to spread, and zeal is a sacred fire.

In such wise the *Chair of Unity Octave* gives Catholics a live consciousness of the graces they receive in the unity of the Church. It endows them with a more open charity toward those who are feeling their way along the road back to that unity which their fathers lost for them. It is one of Jesus Christ's most powerful means of making His voice heard among the sheep who wander outside the fold he confided to His Vicar. That voice will be heard. *Audient vocem meam.* But by how many, and when?

May the Octave of 1950, the Holy Year, lead all souls of good will back to their Church.

The Editor

Reflections on St. John of Damascus (749-1949)

ON THE OCCASION OF THE TWELFTH CENTENNIAL OF THE LAST GREAT DOCTOR OF THE EASTERN CHURCH*

In an article on the subject of Church Reunion appearing in the May 1945 issue of the *Journal of the Moscow Patriarchate* Professor I. G. Aivazov writes: "*During the course of many centuries the call to reunion has been heard from both the East and the West, and yet the separation has not only remained but has become more marked. What is the reason for such a sad phenomenon and who is to blame for the separation? And then finally, by what means will it be possible to turn separation into reunion?*" Then he goes on to ask: "*Upon what must the true Church of Christ base its faith and its discipline and what will serve as the criterion for the correctness of the Church's faith and discipline?*" To which he answers: "*The divine Sacred Scriptures of the Evangelists and the Apostles together with Sacred Tradition have a universal and eternal meaning in the Church of Christ, as do the fundamental principles laid down by the Seven Holy Ecumenical Councils, on matters of faith and ecclesiastical discipline.*" Professor Aivazov then goes on to show that the cause of the separation may be found in the departure of the Roman Church from this basis which had been common to both East and West for the first nine centuries of the Christian era. This conclusion of Professor Aivazov was solemnly confirmed by the Assembly of the Heads and Representatives of the Autonomous Orthodox Churches meeting at Moscow in 1948 on the occasion of the fifth centennial Jubilee of the autonomy of the separated Russian Church. This Assembly passed a resolution on the question of *The Vatican and the Orthodox Church* in which it was stated that: "the *Bishops of Rome have impaired the purity of the ancient universal orthodox teaching with the novel dogmas of the Filioque, the Immaculate Conception of the Mother of God, and in particular, the absolutely anti-Christian doctrine of the primacy of the Pope in the Church and his infallibility*" (*Journ. Mosc. Patr., special Issue, July* 1948). This, of course, is merely a restatement of the old misunderstanding between the West and the separated East which really started back in the days of the Patriarch Photius. That there is a misunderstanding, and a serious one, no one can deny; and it is precisely in the matter of this misunderstanding that the twelfth cen-

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tennial of St. John of Damascus takes on considerable significance. Professor Aivazov himself has very plainly said that together with Sacred Scripture the criterion for the Church's faith and discipline is Sacred Tradition. Certainly, then, a reexamination and careful study of the writings of this great Doctor of Tradition would help the separated East to realize that the Western Church may not have departed from the path of tradition; and it should help the West to understand to some extent that different mentality of the East, which has in part been responsible for this most unfortunate state of misunderstanding between East and West. Naturally, the mutual misunderstanding and the difference in mentality are not the only factors involved in the separation of the Churches, nor are they by any means the most important, but yet they do have a certain importance and any consideration of them should be of help in clearing away the obstacles on the road to reunion.

St. John of Damascus is certainly not infallible, for, as he himself says, repeating the words of St. Gregory the Theologian: *"One swallow does not make the spring"*. Nevertheless, to both East and West he is a most acceptable organ of tradition. It was his particular care to gather together and to synthesize the tradition of the Church. In the universal consent of the holy Fathers and in the pronouncements of the holy Councils he saw the infallible expression of the Sacred Tradition of the Church. The sound teachings of his holy predecessors — and in particular of the three great Cappadocians — he gathered together to show the traditional teaching of the Church on controverted points of the past and of his own time. As such a gatherer and exponent of the tradition of the Church and as a founder of the science of Theology he is honoured by the separated Oriental Churches today. Speaking of the Damascene's *Exact Exposition of the Orthodox Faith* Makarii Bulgakov, the leader of the great revival of theological studies in Russia during the last century, says that it: *"is also distinguished by internal qualities of science or system — by the exactness, the clarity and the thoroughness with which never before had all dogmas taken together been set forth in one book. The method of development of the individual dogmas employed in this work is that most adapted to the science of orthodox Dogmatic Theology....The appearance of the Theology of St. John of Damascus was a most important event not only in the East but in the whole Church of Christ, for the Christian East and West at that time were still united in faith, and for the West, just as for the East, the Exact Exposition of the Orthodox Faith was the first system of orthodox dogmatics" (Orth. Theol., Vol. I, s. 7)*. The present day Greek Orthodox theologian Christos Androutsos in his *Dogmatic Theology of the Eastern Orthodox Church* says that the work of St. John of Damascus: *"marks the highest point and in short the obsequies of the dogmatic development up to that time and has had a very great influence*

not only upon our own Theology but also upon that of the Western Church" (sect.9). Besides this influence of the Damascene upon Eastern and Western theology of subsequent times, all dissident Oriental theologians emphasize the fact of his being an accurate reporter of the Church's tradition in his times. They all repeat that for centuries there was no other systematic exposition of theology worthy of the name available in the East. When Russia became converted to Christianity in the tenth century, the new Russian Christians found a Slavic translation of the *Exact Exposition of the Orthodox Faith* already at hand in Bulgaria. It was this that the young Russian Church used as an arm in its first struggle with heretics appearing from within. The *Exact Exposition of the Orthodox Faith* may by now have been abandoned in the separated East as a standard textbook of theology, but in the East St. John of Damascus is still recognized as one of the greatest of the Fathers of the Church.

The Moscow Resolution made particular mention of three teachings which it claimed the Roman Church had introduced in contradiction with the Church's tradition — the *Filioque,* the Immaculate Conception of the Mother of God, and the primacy of the Bishop of Rome. Although in his *Exact Exposition* and in his various other works St. John of Damascus does not treat of every point of Christian doctrine, and even completely passes over some of them, nevertheless he does manage to touch upon a great many. It should be profitable for both Easterner and Westerner to find out what the Damascene may have had to say on the particular points brought up by the Moscow Resolution.

Let us take, for instance, the first point mentioned — the *Filioque.* St. John treats the doctrine of the Holy Trinity very fully in the *Exact Exposition of the Orthodox Faith.* Here he says definitely: *"We do not say that the Spirit is from the Son"* (Book I, c. 8). He further says that *"whatsoever is proper to the Father as cause, source and begetter, is proper to the Father alone"* (Book 1, c. 12). Now this would seem to imply that according to the Damascene the Holy Ghost proceeds in no way from the Son but from the Father alone. It is precisely this *from the Father alone* that the separated Easterners oppose the Western *Filioque.* The above quotations, however, do not represent the entire teaching of St. John on the procession of the Holy Ghost. He goes on to say: *"The Holy Spirit ...is the Spirit of the Father as proceeding from the Father...and He is the Spirit of the Son, not as being from Him but as proceeding through Him from the Father. For the Father alone is cause"* (Book I, c. 12). In the same chapter he had already said that the Holy Ghost *"proceeds from the Father through the Son, after a manner which He Himself knows"*. Western theologians have long recognized the correctness of this doctrine and the equivalence of the Damascene's *through the Son* with the Western *Filioque.* Nevertheless, Orthodox theologians go to great pains

to show that the two terms are not equivalent — Makarii, for instance, devotes some five pages of his manual to this alone, while Androutsos gives it almost a fifth of his whole tract on the Trinity. This all reminds one of the sad misunderstandings that arose during the great doctrinal controversies of the first centuries, when it was not so much the doctrine that was disagreed upon as it was the meaning of terms — when whole communities fell away from the unity of Christ's Church merely because they could not understand the proper theological meaning of such terms as *nature* and *hypostasis*. The Eastern manner of conceiving the Holy Trinity becomes fairly plain to any one who will take the trouble to study the few chapters devoted to the subject in the *Exact Exposition of the Orthodox Faith*. St. John of Damascus and the Easterners in general first consider God as the uncaused and unbegotten, that is, as the Father; then as the Son, begotten and caused by the Father and having all things whatsoever that the Father has save the begetting and the being unbegotten; and then finally as the Holy Ghost, Who proceeds from the Father alone, because the Father is the only uncaused cause, through the Son, because the Son has all things whatsoever the Father has save the begetting and the being unbegotten. St. John likens the Holy Ghost to the light which we receive from the rays of the sun. The sun is the Father emitting rays which are the Son through Whom we receive the light and warmth which is the Holy Ghost. The Holy Ghost proceeds through the Son but not from the Son, because, considering the Persons of the Trinity in order of origin, the Father alone is the primordial principle from which the Holy Ghost preceeds. Unfortunately the Damascene was unacquainted with St. Augustine who already had formulated the Western concept of the Trinity — which is to consider first the Divine Nature and then the manifestation of this Nature in three Persons without natural or temporal succession but with an order of origin. If he had read St. Augustine, St. John would undoubtedly have included a word or a phrase or some qualification which would have rendered the equivalency of the *through the Son* to the *from the Son* much more understandable to the Eastern mind.

It is hard to understand why the Moscow Resolution together with practically every other official or semi-official doctrinal pronouncement made by the separated Oriental Churches since the dogmatic definition of the Immaculate Conception should condemn the definition of the Immaculate Conception as a dogmatic innovation. The most ancient Christian tradition of the East as expressed by the earliest of the Syriac Fathers held Mary to have been exempted from stain of all sin. This has been the constant tradition of the East down until the time of its definition as a dogma by the Church of Rome. St. John of Damascus is generally conceded to be an accurate witness to the tradition of the Church, so it is only natural to find that he considers Mary to have been free from all stain of sin from

the first instant of her conception. It seems as if there were a current of devotion to the Virgin Mother of God running all through the works of the great Doctor. In the *Exact Exposition of the Orthodox Faith* he strenuously defends her perpetual virginity and her being the Mother of God, but he only implies her Immaculate Conception. It is to his homilies that we must turn to find his best testimonies to the Immaculate Conception, for in these we find the most exuberant expression of his love for the Mother of God. Of the nine extant homilies which definitely can be ascribed to St. John of Damascus, four are on the Blessed Virgin — one on her Nativity and three on her Dormition. It might be remarked parenthetically that it is in these last three that we find the formulation of the tradition of the Assumption of Our Lady and the most important patristic testimony to this tradition. In the light of the possibility that the Church might define the dogma of the Assumption in the near future these three homilies enhance the importance of the twelfth centenary of St. John of Damascus. To return to the Immaculate Conception, the Damascene's four homilies on Our Lady show beyond any doubt his belief in the Immaculate Conception. His enthusiasm for her is so great that almost at random one may pick from these homilies phrases, apostrophes or figures which put Mary at the head of all creation with prerogatives far over and above the ordinary course of human nature. Many of these show her to have been exempt from all stain of sin — even from the first instant of her conception. Thus in the *Homily on the Nativity* he says: *"O most blessed loins of Joachim from which most immaculate seed was sown"* (In Nat. 2;) and *"daughter . . . who dwelt in the chamber of the Spirit and was preserved without stain to be the bride of God"* (In Nat. 7); and again *"a Virgin born adversary to the ancestral fornication"* (In Nat. 8). In those on the Dormition we find such as: *"thy immaculate body free from all stain"* (I in Dorm. 12); *"she in whom the sting of death, which is sin, had been made dead"* (II in Dorm. 3); *"Thou immaculate one"* (II in Dorm. 8); and so on. Naturally such expressions taken individually can be explained away or ascribed to rhetorical exaggeration, but when one considers the whole tenor of those four homilies and compares them with the perfectly sober statements in the *Exact Exposition of the Orthodox Faith,* it becomes very difficult to believe that the Damascene did not consider the Mother of God to have been free from all sin from the very moment of her conception.

When St. John of Damascus wrote, there were schisms in the East and there had been rifts in the unity of the Church. These, however, had been looked at more in the light of heresy than in that of schisms and they did not call for any formulation of the doctrine of the Church. The Holy, Catholic and Apostolic Church, which is the Body of Christ, was taken for granted in the East. It was only in the West that such Fathers as

Cyprian and Augustine had written on the unity of the Church. Thus it is that St. John of Damascus does not include any distinct treatment of the nature of the Church in his *Exact Exposition of the Orthodox Faith*. Nor do we find more than occasional reference to the Church in his other writings. This is unfortunate for us, and particularly so, if we wish to show that the primacy of the Bishop of Rome and his infallibility is not contrary to that tradition to which the Damascene bore such splendid witness. Nevertheless, there is no doubt whatsoever as to what he held in regard to the primacy of Peter, for one of his authentic homilies shows particular concern in regard to Peter. This is the *Homily on the Transfiguration* which was preached on the Feast of the Transfiguration in the very basilica of the Transfiguration on Mount Thabor. Eastern theologians who oppose the primacy of Peter frequently claim that the *rock* referred to by Our Lord did not signify Peter himself but rather the faith of Peter in Christ as the Son of the Living God. In other words, they hold that it was upon this corner stone of faith that the Church was to be founded. In the *Homily on the Transfiguration* we find confirmation for such a belief, where St. John says: *"This is that firm and immovable faith upon which the Church has been built as upon a rock"* (In Transfig.6). However, the Damascene's statements about Peter throughout the rest of the homily leave no room for doubt but that Peter too is the rock upon which the Church is built. He says that Peter was taken up to Mount Thabor by Our Lord to witness His transfiguration *"as being president of the whole Church and one who was to receive its helm"* (In Transfig,. 9). In respect to Peter's having said *"It is good for us to be here"* (Matth. XVII: 4) the Damascene addresses him as follows: *"If thou hadst remained on Mount Thabor, the promise made in thy regard would not have been fulfilled. Thou wouldst not have become the holder of the keys of the kingdom...Do not ask for good things, O Peter, before the season...The Lord hath given thee charge not of tabernacles but of the Universal Church!"* (In Transfig. 16). Many other such passages are to be found in the *Homily on the Transfiguration.* That this direction over the Church which Christ committed to the Apostles under the leadership of Peter was passed on to the successors of the Apostles is evident from such statements as that made by the Damascene in his *First Discourse in Defense of the Holy Images,* in which he says that *"Christ did not give the power to bind and to loose to kings but to the Apostles and their successors and to pastors and teachers"*. But he apparently makes no direct reference to the Bishop of Rome as successor of St. Peter. It would seem that he refers to the Bishop of Rome in the introduction to the *First Discourse in Defense of the Holy Images,* where he writes that he entreats *"the whole people of God, the holy nation, the royal priesthood together with the good shepherd of the rational flock of Christ who represents in himself the hierarchy of*

Christ, to receive my discourse kindly" (*De Imag. Orat. I,* 3). Since he is here addressing himself to the whole Church, he would seem to mean not Germanos, the then Patriarch of Constantinople, as some hold, but the shepherd of the *whole* flock of Christ. Furthermore, in the *Second Discourse in Defense of the Holy Images* he refers to Germanos by name as *"the blessed Germanos"* (*De Imag. Orat. II,* 12). At any rate, in the light of the Damascene's views on Peter's primacy, if he does recognize a Bishop of the Universal Church — which, judging by the above citation, he apparently does —, then this universal Bishop must be the legitimate successor of St. Peter. Be that as it may, it was to St. Peter that St. John of Damascus addressed the following words in the *Homily on the Transfiguration: "Thy disciples, which are the sheep that the good Archpastor committed to thee, have carried out thy words and built a tabernacle to Christ and to His servants, Moses and Elias, in which we are now celebrating the feast"* (*In Transfig.* 16). So at least he implies, that the Palestinian bishops, including the Patriarch of Jerusalem himself, were subjects of Peter, for it was they who had built the basilica of the Transfiguration on Mount Thabor.

Reviewing the teaching of St. John of Damascus on the Church as it can be gathered from scattered hints and passing references, we may say that according to him the Church is the Body of Christ by Whom it was committed to Peter as its leader; that it is ruled by the Apostles through their legitimate successors who keep intact the Sacred Tradition which was received from the beginning; that in ecclesiastical matters the Councils acting under the inspiration of the Holy Ghost have authority, but only when free from secular interference. In his *Discourse in Defense of the Holy Images* St. John is very emphatic in denying the civil power any right to interfere in church affairs — *"It is not for kings to legislate for the Church"* (*De Imag. Orat. II,* 12), and *"We shall not suffer ourselves to submit to an imperial decree which endeavours to upset the usage which is come down from the Fathers"* (*De Imag. Orat. I*), and *"To kings belongs the good conduct of civil affairs, to pastors and teachers belongs the ordering of the Church"* (*De Imag. Orat. II,* 12). Such statements as these take on a renewed meaning today, when we see so many, so very many disastrous attempts being made by civil powers to interfere in the internal affairs and even with the faith of the Churches. From all this we cannot affirm that St. John of Damascus definitely taught the primacy of the Roman Pontiff and his infallibility. What we may affirm is that in his writings we can find nothing to contradict this doctrine and that at least by inference he confirms it.

These few points which have been briefly touched upon here reflect only a very small part of the teachings and the work of this great Doctor of the Church. They do not suggest his most clear and complete exposition

of the Christological teaching of the Church, nor yet his unparalleled defense of the honour due to the saints and of the veneration of the holy images. They do not even give a hint of his exquisite poetical compositions and the profound imprint that they have left on the Liturgy of the East. They should, however, serve in a small way to suggest the import of the twelfth centennial of his death. St. John of Damascus is a monument of tradition recognized in both the West and the separated East. His voice is a clear voice expressing in the language of the East the Catholic tradition of the Universal Church. Surely if both will listen to this voice, the West will find in him some better understanding of the East, and the East from him will come to realize the possibility of the gratuitousness of those old, old charges which have been so unfortunately repeated in the Moscow Resolution of July 1948.

Frederic H. Chase, Jr.
Boston, July 1949

On an Article in the "Times"

Unitas cannot remain silent on an article on the Catholicism of our days which the London *Times* has given a prominent place in its pages. (1) The daily press commented upon it without delay, and we may expect to see it cited for a long time to come.

Commenting upon it is not an easy matter. A Catholic runs the risk of dwelling upon a certain number of contestable assertions, even some which are hardly fair, and in such wise fail to recognize the indubitably amicable intentions of the *Times'* special correspondent. Here we shall deal solely with that in it which bears upon the unionistic problem.

The author has clearly seen the disadvantages of the prevailing separations. The conversion of non-Christian peoples is slowed down and almost brought to a halt by our divisions, while in Christian lands the multiplicity of Christian communions fosters indifference or the loss of faith among many. Bolshevism gains by it. The world must be Christianised again, and the chief means of doing this is union.

But it is Rome, the author acknowledges, which ought to be the agent of union — Rome, "mother and mistress of the Churches". He grants that to fulfill her role she will need to sacrifice nothing of what she deems essential in her doctrine or discipline. He asks, therefore, that the Roman Church — and this appears to be the reason for the article — consent to holding free discussions between her and the qualified representatives of the various Christian communions. He goes so far as to foresee that the principle of unity could one day "neutralise" the work of the Reformation.

However, alongside these views which have, or at least easily could have an acceptable meaning, and which give the feeling of drawing close to the shore, there are others expressed which seem to hurl us back into the high sea. First of all, the writer says that the Church ought to take account of *faits accomplis,* specifically the fact of the Reformation in the sense that she should renounce her proselytising as well as any pious hope of seeing millions of prodigals come back to the fold. Submission of the separated Christian communities to the Holy See is improbable for an indefinite length of time. But, he suggests, one could come to an agreement on the essential doctrines, which would be less numerous than is usually supposed.

Herein lies the crux of the question. If one understands by non-essential articles, ideas and practices such as those named by the author — judgments on Franco's regime, forms of devotion to Our Lady of Fatima, modalities of the Index, or even a certain degree of centralisation of Church government — the agreement would be possible. It would be all the more so if it were a question of correcting abuses. Is, though, the real issue not something else? Is it not rather the desire of having the

(1) *The Times* (London), October 31, 1949: *Catholicism Today: Relations Between Rome and the Christian World.* From a Special Correspondent.

Church, while imposing the entirety of her dogma upon her own faithful, agree to enter into communion with Christians who would think differently from her on the Sacraments, the Mass, the Priesthood, the powers of the Vicar of Christ, and the privileges of the Mother of God? This would be to wish the impossible, impossible as the triumph of the gates of Hell is impossible, since, basically it would be wishing the Church, which Christ founded upon a rock, to prevaricate. Tolerance which respect of souls and the public good demands is one thing, and the indifference of the Church in accepting any union excepting that of the same faith is another.

Perhaps it is supposed that even on these points the differences are not essential, and they could be reduced by exhaustive explanations. That is what Lord Halifax wrote to Fr. Portal toward the end of the last century: "I am absolutely convinced that between us and you there exists nothing in that which pertains to the doctrine of the Sacraments, Purgatory, the invocation of the Saints, forms of worship, Confession, the Priesthood, which could not be disposed of with the greatest ease if there were a will on each side to explain and insist upon only that which is of faith, while permitting a 'more or less' for other things" (2). But was not Lord Halifax a bit too over-optimistic, and moreover, how many members of the established Church of England think as he does?

Our writer would like to remake a *living Christianity*. It will not be living if not by the faith, and it will not be *one* excepting by one and the same faith. The Roman Church through her rightful intransigeance on the whole extent of dogma realises in herself this living Christianity and she preserves the possibility of it for all the separated Christians. It is only through reentering her midst that consistency and life will be found again.

However basic the nature of our reserve may be, we willingly recognise the importance of this article from the eminent English newspaper. The very fact that it could be published shows that it reflects the position of a rather large public. The attitude toward Rome is then improved. Now the combat is no longer against Rome, but ranged with Rome against the enemies of Christian civilisation. Why remain there? Now that the evils which division have brought about have been recognised, and likewise the benefits which union would bestow, now that a defense is being sought against the encroachments of atheism upon the heritage of Christ, and since it is known that only Rome is able to unite all Christians, why not use every resource of the mind and heart to consider this providential situation and to decide whether the one way of securing union, which is through unity of faith, could possibly be other than that which Christ willed once and wills today?

Charles Boyer, S. J.

(2) "Je suis absolument convaincu qu'entre vous et nous il n'y a rien, dans tout ce qui se rattache à la doctrine des sacrements, du Purgatoire, de l'invocation des saints, au culte, à la confession, au sacerdoce qui ne pourrait etre arrangé avec la plus grande facilité si de chaque cote on voulait s'expliquer et insister seulement sur ce qui est de foi, en permettant un 'plus ou moin' pour toute autre chose". Quoted in H. Hemmer, *M. Portal,* Paris, 1947, p. 42.

Some Information Concerning Societies for Assistance to Catholics of the Oriental Rite

SUMMARY — *Introduction*: The Roman Committee of 1846 and the Encyclical *"In Suprema Petri"* of January 6, 1848. — I. Three Paris societies not to be confused with the institutions spoken of further below. — III. The activities of two Russian Jesuits, Ivan Gagàrin and Ivan Martynov. — IV. *L' oeuvre des Ecoles d' Orient of Paris* (1855). — V. The *Verein* of Vienna (1857). — VI. *L' Oeuvre Catholique d' Orient et d' Occident* of Girard (1863). — VII. Some minor institutions of the middle of the nineteenth century. — VIII. *L' Association de Saint Louis, Oeuvre pour le soutien de la nation maronite du Liban* (1876). — IX. *L' Apostolato dei SS.Cirillo e Metodio di Velehrad* (1891). — X. *The Catholica Unio* (1923). — XI. *The Dutch Apostolaat der Hereniging* (1926). — XII. *The Catholic Near East Welfare Association* (American, 1926). — XIII. *Obra misional del Oriente cristiano* (Spanish, 1941). — XIV. Other recent organizations: *Comité de Ste. Anne* for the Melkites (1882), *Society of St. Josaphat,* (Rumanian, 1926). — *Society of St. John Chrysostom* (English, 1926), *Commission for Assistance to the Russians* (German, 1927). *Associazione cattolica italiana per l' Oriente cristiano* (1929). Periodicals. — XV. Conclusion: Need of a central organization with a seat at Rome.

INTRODUCTION

THE ROMAN COMMITTEE OF 1846 AND THE ENCYCLICAL "IN SUPREMA PETRI" OF JANUARY 6, 1848.

The great movement of study and sympathy which has been aroused in those things which concern the Christian Orient, and which we witness to-day, traces its origin to the International Eucharistic Congress held at Jerusalem in 1893 (1). As a matter of fact it had its first inception at an earlier date. Although it is correct to say with certain limitations that almost all the Popes — some more, some less — since the eleventh century have been concerned with leading back the sheep snatched away by the Byzantine schism, the truly persevering effort which has never entirely halted dates from the beginning of the Pontificate of Pius IX, and its origins are Russian.

From about 1825 there lived at Rome the Princess Zenaida Grigorievna Volkònskaja, one time mistress of Czar Alexander I, who was later brought to better sentiments and converted to Catholicism. Like all the first Russian converts, she had embraced the Latin rite, but in her heart she kept alive the love of her fatherland and the oriental rite which circumstances prevented her from observing. In 1830 the Princess had built the celebrated Villa Volkònskij near the Gate of St. John which became

for a time the seat of the German Embassy. In 1846 (2) she began to gather about her there a few enthusiasts, concerned as she was with the problem of the reunion of all Christians in one body. This idea she may have received from Alexander I (3) but purified according to the Catholic concept. Among the personages who frequented her salon were Msgr. John Corboli-Bussi, Secretary of the Concistorial Congregation, Consultor of Propaganda, Msgr. Louis Ferrari, Archivist of Propaganda Fide, Fr. Giusto da Camerino (Giusto Recanati), Consultor of Propaganda, former Minister General of the Capuchins (4), Der Edward Hurmuz, Titular Archbishop of Sirace and ordaining Prelate for Armenian rite in Rome, Mar Nicholas Murad, Titular Archbishop of Laodicea of Syria and Procurator of the Patriarch of Antioch of the Maronites, former missionary of Pondichéry in India, John Luquet, Titular Bishop of Esbo (5), Msgr. Graziosi, confessor of Pius IX, Msgr. Philip Gerbet, well known French philosopher, later Bishop of Perpignan, the Oratorian Augustine Theiner, fecund editor, if not always accurate, of many monumental ecclesiastical works on Poland, Russia and the southern Slavs (6), the Procurators of the Melkite Monks of their Congregations in Shuwayr and Aleppo, and that of the Basilians of Italy called "Sicilians", the Duke Louis of Cadore, who will be spoken of later, and probably, although not expressly named in the source I am using here, Fr. Jerome Kajsiewicz, one of the three founders of the Congregation of the Resurrection, at that time entirely Polish, and Fr. Peter Semenenko, first Superior General of the same. In the same year of 1846, Hippolytus Terletskyj came to be associated with the group. He was a distant descendant of the noble Ruthenian family of that name, a former Resurrectionist, later apostolic Missionary of the Propaganda, who had conceived of a Congregation along the lines of the Resurrectionists, but composed uniquely of Slavs of oriental rite (7). Perhaps there were still others who frequented those gatherings.

From private conversations — it is to be noted that the Congregations of Propaganda and the present Congregation for the Oriental Church had similar origins-Constitutions for a Committee were developed. The Presidency was offered to Cardinal Philip Fransoni, Prefect of Propaganda. The first meeting was held June 19, 1947, when it was decided to found a society to aid Catholics of oriental rite. A humble petition was sent to Pius IX, beseeching him to make a solemn appeal to the dissident Christians of the Orient. The idea pleased the Pontiff, and he at the same time planned an apostolic visit to all the Churches of the Asiatic Orient with the purpose of better informing himself on their conditions. So as to avoid offending the sensibilities of the Sultan, it was necessary to construe a pretext. This was found on the occasion of special thanks to be given to Abd ul-Medgid who had sent the Pontiff his congratulations on his elevation to the Papacy. Msgr. Innocent Ferrieri, former Nuncio in Holland was

chosen for this purpose. The Encyclical *In Suprema Petri* of January 6, 1848 announced to the oriental Catholics the arrival of the Visitor, and made a warm appeal to the dissidents to bring an end to separation. In the Encyclical, the work of the Committee itself is expressly praised. Without dwelling upon the vicissitudes of this Visit, it will suffice to say that it achieved complete success at Constantinople among the Armenian Catholics, was interrupted by the events of 1848, and encountered an unfavorable reception from the Greeks of the Ottoman capital, as is proven by a counter-encyclical of Patriarch Anthimos VI Kutalianòs, composed in a tone anything but courteous. It seemed that the time was not yet ripe.

Apparently the Roman Committee survived the events of 1848 and remained in existence for some years. It is certain that around September of 1850 it established a sub-committee at Paris. The President was the Archbishop of the French capital, Augustus Sibour, The Vice President was Louis Alex de Nompère de Champagny, Duc de Cadore, heir of Giambattista de Cadore, minister of Napoleon I (8). Very soon this sub-committee was absorbed by the *Oeuvre apostolique d' Orient,* which will be spoken of below.

From what has been said, along with what is to be treated, a conclusion becomes apparent that these two initial efforts mark the beginning of a whole movement which in turn brought forth different institutions for Catholics of oriental rite. Some of these have since disappeared, while some still exist, including some which were founded at a later date.

* * * *

I. THREE PARIS SOCIETIES NOT TO BE CONFUSED WITH THE INSTITUTIONS SPOKEN OF FURTHER BELOW

Clarification is required to avoid the easy possibility of a mistake since already in 1851 an *Oeuvre apostolique d' Orient,* a *Société chrétienne orientale,* and a *Société orientale* are spoken of, all three of which were begun at Paris. These have nothing in common either with the Roman Committee or with its Paris affiliation.

L' Oeuvre apostolique d' Orient was conceived by a missionary of Pondichéry by the name of Fr. Gerry. Cooperating with him were the Bishop of Esbo, who to some extent shared his ideas, and the noblewoman Louise Vignon de Bessanges (9). The President of the *Oeuvre* was the above mentioned Louis, Duc de Cadore. The Vice-President was Hippolytus Terletskyj, returned from his trip in the Orient. The Secretary was the same Fr. Gerry. The scope of the *Oeuvre* was of a vast nature, and somewhat risky. It intended to group under a single direction all institutions founded for the scope either of conversion of infidels or return of dissident Christians, while leaving to each its proper national character.

Such an accomplishment could reasonably fall only under the Propaganda of Rome. Among the institutions it intended to thus absorb was the Paris Committee mentioned above for the Christians of the Orient. When the *Propaganda* was solicited for its authoritative support, it showed itself unfavorable, and with time the *Oeuvre apostolique d' Orient* disappeared after a life of ten years. It was, however, entirely different from the two Societies which are described below.

The *Société chrétienne orientale* was conceived by a Greek of Chios, James G. Pitzipios (1802-1876) a former student at Paris, later combatant in the Hellenic war of independence, professor of Greek at Odessa, diplomat during the presidency of John Capodistrias in Greece. Finally, he emigrated to Constantinople. During his first years there he was Director of the "Great School of the Nation" which was under the direction of the Phanar. He then succeeded, in spite of his past, in entering the Ottoman administration, and obtained the title of Bey. When he found he was not in agreement with the Greek Patriarch, he left for Malta. It was probably there that he became a Catholic and published a pamphlet in Greek with the title *The Oriental Christian* (1852). He then returned to Paris and founded the *Société chrétienne orientale* whose programme was published at Paris in 1853, first in Greek, and later in French. It proposed the cessation of the oriental schism. He came to Rome a number of times where he came to know the well known work of Allatius, *De Ecclesiae occidentalis atque orientalis perpetua consensione* (Colonia 1648). He wrote a book in four parts: *L'Eglise orientale exposé historique de sa séparation et de sa réunion avec celle de Rome, accord perpétuel de ces deux Eglises dans les dogmes de la foi. . . .*, in which the author adds nothing of his own excepting a quantity of anecdotes more or less scandalous, concerning the high Prelates of the Phanar whom he knew well. Even so, the book seems to be an interesting and correct exposition of the causes of schism, of its pretexts, of the Union of Florence, and subsequent events, as well as of the most suitable means, according to Pitzipios, of bringing an end to the separation. In the notes he cites some authors posterior to Allatius, principally Greek works, but not once does he make allusion to his illustrious compatriot whom he had so generously plagiarized. However it may be, the work pleased Pius IX who ordered it to be printed at the Propaganda Press in 1855. Since it is found in many theological libraries of the Occident, together with the French translation of the *Théologie dogmatique orthodoxe of Macaire Bulgakov* (adaptation in the Photian sense, but not disparaging of the *Praelectiones* of Fr. John Perrone, S.J.), it is often quoted by the occidental theologians who precede the present reawakening of oriental studies whenever they have occasion to speak of the dissident Greek Church. Not having obtained what he desired from Pius IX, Pitzipios left Rome in 1857 and returned to Paris where he devoted himself to politics,

dreaming of a restoration of the Byzantine Empire under the sovereignty of Turkey. He abandoned Catholicism at that period and in 1860 published a book at Paris entitled *Le Romanism* which was a diatribe against the Papacy. Later he left Paris for London and in 1861 founded the *Revue d' Orient, organe des intérêts des peuples de ce pays,* of which only four numbers were published. Nothing is known of his last years excepting that he returned to Constantinople and finished his days with suicide in 1876. *The Propaganda* always maintained a prudent reserve in his regard, and in this did well as facts have proven (10).

The *Société chrétienne orientale* did not exercise any influence. On the other hand, the *Société Orientale,* founded at Paris May 13, 1841 (11), without neglecting an ecclesiastical point of view, was mainly scientific in its purpose. It arose at the time of the conflict between Muhammad Ali, Pasha of Egypt, and the Ottoman Gate, and on the occasion of the Franco-English intervention in those affairs. The founder was Alphonse Denis, a deputy in the French Chamber, and somewhat of an orientalist. The Vice-President was a journalist by the name of Abel Hugo. In 1843, the *Société Orientale* began publication of a periodical entitled *Revue de l' Orient, Bulletin de la Société orientale.* In its first number it clearly specified the reason which had determined the foundation of the Society. Those were: "l' ignorance générale du public sur l' état de l' Orient, l'entreprise des Anglais sur la Syrie, la nationalité et les interêts francais blessés". It intended to "faire pour l' Orient tout entier ce qu'en Egypte l' Institut fondé par Bonaparte a voulu faire pour ce pays en particulier: 1. en donnant une connaissance exacte de l' Orient; 2. en aidant et secondant les voyageurs; 3. en créant les relations utiles à l' Europe et à l'Orient"; in fine, a scope quite analogous to that which the *Istituto per l'Oriente* (created by the former Fascist Government in favor of Italian interests) and the excellent review *Oriente moderno* had set for themselves. The number of the members was limited to 300, and all should be of French citizenship. It admitted also honorary members and correspondents among whom were numbered the Cardinals Phillip Fransoni and Joseph Mezzofanti, Fr. John Roothaan Superior General of the Company of Jesus, Patriarch of the Maronites Joseph Hûbaysh, and his Representative at Rome, Archbishop Nicholas Murad, Fr. Paul Riccadonna, first Superior of the new Mission of the Company of Jesus in Syria, Fr. Gianpietro Secchi, S.J., archeologist and specialist in the ancient Egyptian language (1798-1856) — not to be confused with his colleague Fr. Angelo Secchi, the celebrated astronomer (1818-1878) — Der Ignatius Papasian, Titular Archbishop of Taron, and ordaining Prelate for the Armenian rite in Rome. With vol. XII (1847) that review began a second series under the title of *Revue de l' Orient et de l'Algérie,* and thus continued publication from 1847 to 1854 when its activity ceased. The numbers of the first four years contain many interest-

ing articles on the Near East including the Christian Near East, although these do not have an exclusively religious character (12).

These three organizations are spoken of here merely to avoid the easy risk of confusion which could arise from similarity of names.

II. THE SLOVENE CONFRATERNITY OF STS. CYRIL AND METHODIUS (1851)

Perhaps moved by meditations upon the Encyclical *In Suprema Petri,* the Bishop of Lavant in Slovenia, Martin Slomshek (1800-1862), a man of holy life, took the occasion of the Spiritual Exercises to the Clergy in June 1851 to exhort them to give their names to the Confraternity of Sts. Cyril and Methodius (Bratovscina sv. Cirila in Metoda). This Confraternity had as scope the promotion of the cult of the two Apostles of the Slavs, and to have prayers said for the non-Catholic Greeks' return to Unity. This Confraternity was approved by Rome on May 12, 1852. It developed rapidly not only in Slovenia, but also in Moravia, Hungary and Galicia. It still exists, or at least existed up to the time of Tito's regime. In 1924 the periodical *Kraljestvo* Bozje (Kingdom of God) in Slavonic was founded at Ljubljana. It was the herald of the "Cyrillo-Methodian idea", or rather of the Apostolate among the Slavs. It was illustrated, very well edited, and gave most interesting and well controlled news. (13).

III. THE ACTIVITIES OF TWO RUSSIAN JESUITS, IVAN GAGARIN AND IVAN MARTYNOV

It cannot be said that this same Encyclical *In suprema Petri,* which in our days has been forgotten, did not exercise its influence upon the propagator of the first group of Russian Jesuits, Ivan Gagàrin (1814-1882), descendant of one of the most ancient Russian families, former diplomat, who became a Catholic in Paris about 1840 and entered the Company of Jesus in 1843. He was a pioneer and precursor. It is curious to see how his ideas, combatted and opposed while he lived, have almost all been realized after his death: scholasticate of the Company opened to all Slavs; colleges for the education of Slavic youths, principally dissident, with the purpose of removing prejudice; scientific publications; absolute respect of the oriental rite, without which it would be impossible to make any progress in Russia. The outbreak of war in Crimea (1854) was for him the occasion for beginning his work. He obtained from the General of the Company, the Belgian Peter Beckx, newly elected, permission to come to Rome and present his ideas. Then, while distributing Catholic literature among Russian prisoners of war in a very discrete way, that is, by means of a short catechism published expressly for them (14), with a selection of prayers

all in conformity with the oriental rite — a novelty in those days — he championed the foundation of the *Oeuvre des SS. Cyrille et Methodie* (1855) which still exists today although transformed. It was decided to create a specialized library and to publish writings relative to the religious question among the Slavs, these to be mixed with others of a general sort to obtain a wider circulation of the former. The language for publication was Russian and French. The Library was founded by Gagàrin and continued by his compatriots and confrères in religion Ivan Martynov, Paul Pierling, and Maria Ioseph Rouet de Journel, disciple of Pierling. After the library was taken from Paris to Brussels, and back again from Brussels to Paris, it became known by the name of *Bibliothèque Slave.* It is one of the richest in existence for Slavic history, especially Russian history. Gagàrin may not have been erudite in the technical and complete sense of the word, but he was an enthusiast who inspired others. In fact, Martynov collaborated in the great work of the Bollandists with his *Annus ecclesiasticus graeco-slavicus* (Brussels 1863). Pierling, after a life spent among archives, and after publishing many monographs, began and furthered his masterful work *La Russie et le Saint Siège* (Paris 1896-1912) in five volumes, which goes from the Council of Florence in 1439 up to Alexander I (1801) and has been continued up to 1885 by Fr. Adrien Boudou in two volumes under the title of *Le Saint Siège et la Russie* (Paris, 1922-1925). Rouet de Journel began the integral publication of the papers of the Nunciature of Russia with the Nunciature of Arezzo (1802-1806; Roma 1922-1927, 2 vol.) and with the first volume on that of Litta (1797-1799; Roma 1943).

These ponderous works, just as the *Kirillo-Methodievskij Sbornik* (Cyrillo-Methodian Collection, Paris, 1863-1867, reproductions of some Ruthenian polemic books of the seventeenth century, in two volumes) were for the use of the learned and the specialists. To make contact with the general public and interest it in the affairs of Russia and the Orient in general, Gagàrin and Martynov joined with Fr. Charles Daniel to begin publication in 1856 of the *Etudes de théologie, de philosophie et d'histoire,* first in three separate volumes, and later in form of periodical. The inevitable happened — articles on Russia interested the French public little, and did not interest the Fathers of the Company much more at that time. Wherefore, the periodical was published at rarer intervals, but without ceasing altogether. *Etudes* rapidly became one of the big religious periodicals which the Jesuits direct in the principal languages. Today, open also to writers who are not members of the Company, it is one of the most interesting French language reviews of general culture.

The other grand ideas of Gagàrin, however, now constitute a happy reality. Thus the Company of Jesus today embraces a Slavic branch of oriental rite, wide open to all those who, even if not of Slavic origin, and

be they of Slavic or Latin rite, have the intention of orientalizing or Russifyng themselves completely. The Orientals who enter the Company are no longer obliged, as in the past, to become Latins to safeguard the uniformity and unity of government, but are rather obliged to persevere in their rite. The *Russicum* was opened at Rome in 1929 for the formation of the secular clergy. Before the Bolshevik destruction there existed at Dubno a Pontifical college for the education of the young clergy of oriental rite from the oriental provinces of the former Poland. After the ruin of the Vranghel army (1923) and the end of civil war between White and Red Russians, the St. George College was opened first at Namur, then at Paris, and finally at Meudon-sur-Seine, to respond to the needs of the emigration. It wad destined to the sons of the *émigrés* who should receive a complete Russian education there together with a French one. The Jesuits have recently established a college at Shanghai with the same end in view, while the Marians of Lithuania in 1929 opened the Pontifical High School of St. Nicholas at Harbin in Manchukuo which also has this scope. To tell the truth, although Gagàrin may already have been well rewarded in the other life for his generous zeal, he still awaits his biographer in this world.

IV. L' OEUVRE DES ECOLES D'ORIENT OF PARIS (1855)

The Crimean War was the occasion for the foundation of two institutions of cultural and educational character, both of purely Catholic inspiration.

As is known, the pretext for the war was the question of the Holy Places, which, dating from 1808, were completely in the possession of the Greeks of the Confraternity of the Holy Sepulchre, always supported by the Russian Government, at a time when, on the other hand, most of these places fell under the competence of Catholics of all rites, represented *in modo exclusivo,* as was inevitable at the time, by the Latins under French protection. In reality that war was one of influence, England not wishing Russia to come too close the Mediterranean. However, in spite of the reforms initiated by the Sultan Mahmud II (emancipation of the Catholic Ottoman subjects in the temporal dominion of the dissident Patriarchs (1829) ; *hatti-sherif,* or the imperial pronouncement of Gul-Khané of 1837, promising equality of all subjects of the Empire before the law, instead of the privileged situation until then reserved to the sole Musulmans), the Ottoman Empire needed still more profound social changes. Shortly before the Paris Treaty of March 30, 1856 which put an end to the war, a new *hatti-humayum* of February 18 proclaimed freedom of worship, the civil equality of all subjects of the Empire, and various other liberal provisions. This *hatti-humayum* had been imposed upon the Gate by France, England and Austria.

It became possible then to raise the Christians of the Turkish Empire, and especially the Catholics, to a higher level of civilization with the aid of the existing schools, and above all with the opening of new institutions. In fact, his period marks the beginning of expansion for European Orders and Congregations of every sort, both in European and Asiatic Turkey. This expansion was necessary, for without it the Catholics of the Near East would have remained incapable of caring for their own needs. Two institutions, one preceding the other by a short time, dedicated themselves to this cause.

The one who opened the way was the illustrious French mathematician Augustine Cauchy (1789-1857) who was not only a scholar of universal fame, but also an exemplary Christian. He composed a Committee from the finest flower of contemporary French Catholicism. The Orient was represented by Fr. Ivan Gagàrin and the Venetian Mekitarist Raphael Trenz, Rector of the Armenian "Moorat" College of Paris. Cauchy did not wish to assume the presidency, but called a colleague from the *Bureau des Longitudes* to that post, who was the counter-Admiral A. Mathieu, brother of Cardinal James Mathieu, Archbishop of Besancon. The Honorary President was one of the victors of the Crimean War, Peter Bosquet (Marshall of France from 1856). The first reunion of the Committee was held in 1855. When the *Oeuvre des Ecoles d' Orient* was thus established, it obtained official recognition with a ministerial decree of April 12, 1859, and was encouraged by the Holy See with two Briefs of December 13, 1857, and of January 29, 1858. The first acting Director was a collaborator of the celebrated Bishop of Orléans, Félix Dupanloup, and his Vicar General, Peter Soubiranne. The first article of the rule, definitively completed in 1859, precised the purpose of the *Oeuvre* in these terms: "L' Oeuvre des Ecoles d' Orient a pour but de travailler, dans la mesure de ses ressources, à entretenir et à multiplier en Orient les écoles catholiques et les oeuvres qui s'y rattachent naturellement". Very soon events called forth a much vaster and more useful sort of activity.

Toward the end of 1856 many members of the Committee, all members of the so-called *Institut de France,* the highest expression of French culture, judged that a particularly representative man and an ecclesiastic was required to direct the *Oeuvre.* They decided to select a professor of history of the Sorbonne, Charles Lavigerie, later Bishop of Nancy, Archbishop of Algeria, then of Carthage, and Primate of occidental Africa, Cardinal of S.R.C., founder of the Society of the African Missionaries (Commonly called White Fathers) and of the Melkite Catholic Seminary of St. Anna of Jerusalem, founder of the anti-slave crusade, and no less celebrated for the part he took in the political affairs of his country. Following the counsel of his spiritual adviser, the renowned Jesuit Xavier de Ravignan, Lavigerie accepted the office. Four years had not yet passed

after the appointment of Lavigerie to the direction of the aforesaid *Oeuvre* when the terrible massacre of the Christians (Maronites for the greater part and Melkites) in Labanon and Syria broke forth. This massacre gave occasion for a French expedition and the establishment of Lebanese independance (1860). Lavigerie launched a vast subscription for charity in the name of the *Oeuvre,* and was made deputy of the Council to go personally to the stricken localities and distribute the subsidies. It was a long, tiresome journey, and fraught with danger. He carried out his mission in such wise that he was unanimously praised by the French agents in the Near East. The Government of Napoleon III wanted to reward him with the presentation of the Bishopric of Vannes. Lavigerie refused it, but he could not impede his nomination as Auditor of the Rota for France (1851) (15).

Soubiranne succeded him in office (1861-1872). Under his direction, the *Oeuvre* continued its beneficent activity in favor of the victims of the massacre in Syria. In accord with the Latin Congregations which began to establish houses there on a large scale (Jesuits, Franciscans, Lazarists, Daughters of Charity, Sisters of St. Joseph of the Apparition, Dames of Nazareth and of Sion) he first assured an annual subsidy of one hundred thousand francs to cover the maintenance of five hundred orphans. Soon he constructed two large orphanages. One for boys was in Bqâ or Celesyria, entrusted to the Jesuits. The other for girls was at Beyrouth, assigned to the Daughters of Charity. Each had a capacity of five hundred orphans. Since the direction of an orphanage was not well in keeping with a Jesuit vocation, the *Oeuvre* decided it more fitting to entrust the boys' orphanage to the *Messieurs de la Mission* (*Lazarists*). It was then transferred to Beyrouth. Both houses still exist.

This was a period in which a movement, more political than religious, permitted the hope of a mass return of the whole Bulgarian people to Catholic Unity. The *Oeuvre* hastened to offer generous aid to the Lazarists of Salonika, the Resurrectionists and the Assumptionists of Adrianopolis, and the Capuchins of Plovdiv (Philippopoli). It likewise assumed the obligation of paying the tuition of some candidates to the Priesthood who had most willingly been received by the Jesuits of Syria into their Seminary at Ghazir-the only one truly worthy of the name then existing in the Near East. In its aid to the Bulgarians, the *Oeuvre* was assisted by a special Paris Committee composed largely of Polish refugees, happy to make some obstacle to the activity of Russia which, after having kidnapped the first Bulgarian Catholic Archbishop, Joseph Sokolskij, and having interned him at Kiev, strove to procure religious independance for the Bulgarians from the Greek Patriarch of Constantinople.

To know the Orient better, Soubiranne undertook a long journey across Egypt, Nubia, Arabia, Palestine, Syria, Asia Minor, European Tur-

key and Greece, and this at a time when means of communication were still primitive. In the meantime, Lavigerie, first named Bishop of Nancy, (March 5, 1863) was transferred to the See of Algeria, and precisely in 1867, the year in which first cholera and then locusts, and then famine made tens of thousands of victims in Algeria. The *Oeuvre* did not abandon its former Director and second founder, since Africa was looked upon as a prolongation of the Orient, and as such was aided generously. Moreover, Lavigerie was determined to make Christians of the little Arabs he gathered in his orphanages — an excellent project which was frustrated by the timorous politics of Napoleon III. This zeal of Soubiranne attracted the attention of the Holy See, and in 1872 he became Bishop of Sebaste and Coadjutor of Algeria, then Bishop of Belley in Savoy.

A Priest of Lyons, Stephan Dauphin, succeeded Soubiranne (1872-Dec. 22, 1882). He had the consolation of seeing Leo XIII recommend the *Oeuvre* to the whole Catholic world on a par with the *Propaganda Fide* and the *Santa Infanzia* in the Encyclical *Sancta Dei civitas* of December 3, 1880. Then there came an ex-missionary who had been obliged to abandon the excessively hot climate of Africa, Félix Charmetant (1883-July 21, 1921). In 1896, in the face of world-wide indifference, he courageously renewed the charitable apostolate of Lavigerie, this time in favor of the Armenians who had been barbarously massacred by the Turks. On this occasion, he had to do with Russian diplomacy and finally brought long negotiations to a favorable conclusion — negotiations which would have resulted in the reestablishment of an Internunciature at St. Petersburg if the project had not been frustrated by German intervention instigated by political motives.

Under the present Director, Msgr. Charles Lagier, in office since 1921, the *Oeuvre* has acquired a wider field, principally in Belgium. It has contributed to the founding of new Catholic parishes among the Melkites of the Transjordan and of Gebel 'Aqqâr, and in the Eparchy of Tripoli of Syria. It has generously supported the newly created Russian institutions and has made itself felt also in the Rumanian Ardeal, or Transylvania. In June, 1931, it assumed the name *Oeuvre d' Orient,* the better to indicate its more universal character. From November, 1857, it has published a very interesting bi-monthly Bulletin, of which an Italian edition was published by the Milanese Committee for some years.

V. THE VEREIN OF VIENNA (1857).

The second institution arising from the Crimean War is Austrian. It was begun in the year 1857 at Vienna and then extended to the whole of German-speaking Austria. It was called: *Verein von der unbeflekten Empfangnis Mariens zur Unterstützung der Katholiken im turkischen*

Reiche und im Oriente (Society of the Immaculate Conception of Mary for the Protection of the Catholics in the Turkish Empire and in the Orient). It was approved by Emperor Franz-Joseph with a rescript of July 31, 1857, and by the Holy See with the Apostolic Letter of June 25, 1859. The Protector was the Cardinal Archbishop of Vienna, and the first President was Dr. Friedrich von Hurter, K.und k. Hofrat (Imperial and Royal Counselor of the Court), of the eminently Catholic family which in the last century gave to the Church the renowned Professor of Innsbrück, Fr. Heinrich Hurter, S.J., author of *Praelectiones theologicae* in three volumes, particularly rich in Patristic quotations, of the monumental *Nomenclator theologicus,* or bio-bibliographic repertory of all theologians of any value (who had published anything up to almost contemporary times), and editor of the collection *Patrum Opera Selecta.*

In reality, this Austrian *Verein* made its appearance as the extension of another — of the Society of Mary Immaculate for the African Missions, founded by Fr. Maximilian Ryllo, S.J., a Pole, and by the Slovene secular Priest, Ignatius Knoblechar. Fr. Ryllo (16) was a very extraordinary man, born at Podorovsk in Russian Poland in 1802, student in medicine, had been led to the religious life by truly supernatural circumstances, was of an audacity which knew no obstacle, had arrived in Syria in 1836 where in about a year he rapidly learned the vulgar Arabic. In 1839 he was appointed Superior of the Missions in Syria, where he managed under great hardship to get along both with Turkey and Egypt then warring. In July, 1844, he passed to the direction of the Urban College of Propaganda Fide which the Jesuits had held since 1836 (17). He next established the Mission of the present Anglo-Egyptian Sudan and died at Khartum in 1848. Insomuch as the Jesuits could not provide sufficient personnel, it was necessary to have recourse to various secular Priests, and one of these was Koblechar (18). For the specific purpose of forming missionaries, the two together founded the Society of Mary Immaculate, to which was soon added the *Verein* of which we shall treat, which had the charge of finding the necessary financial resources. Little by little, this *Verein* developed. Beyond the Sudan it also aided the missions of Patna in India, and those in Japan. Principally, though, and soon almost exclusively, they preferred to aid the Catholic Churches of oriental rite in the Near East, the Balkans and the Latin missions among these. In 1914, at the vigil of the first World War, it had collected 72,372 florens, worth the double of Italian Lire at that time. It still existed in 1918 at Vienna I, Rotenturmstrasse 2. It seems that the ruin of the Austrian-Hungarian Empire had given it a death-blow! It published annually a *Bericht* or Report with a financial statement and some correspondance from the missions benefited (19). The last of these Reports received for examination is No. 53-54, for the years 1916-1917.

VI. L'OEUVRE CATHOLIQUE D' ORIENT ET D'OCCIDENT OF GIRARD (1863).

A lawyer of Grenoble, Claude Regis Girard, after various pilgrimages in the Orient, founded the Oeuvre, independantly of the two above mentioned institutions in 1863. In the following year, he founded the bi-monthly periodical *La Terre Sainte et les Eglises orientales,* which he edited until his death (March 12, 1875). Girard merits a special remembrance for his zeal in making known, in Europe, especially in France, the Oriental Churches of the Ottoman Empire, in procuring funds for Bishops and Patriarchs, and for placing young men which the latter had sent him in various French seminaries. In an appeal (20) addressed to Pius IX on November 28, 1869 to procure a laudatory Brief, first step toward formal approval, he expressed his purpose: from many points of view the Asiatic Orient, Africa and the European Orient is greatly retarded. The most apt means for regenerating it is the foundation of a good Clergy, since in those regions the influence of the Clergy is considerable. Since we are not able to erect Seminaries in those places, we must educate the young Clerics in the Occident. He had already placed twenty-two in various French Seminaries, and likewise sixteen Oriental religious in various French Communities, since the social situation of women in the Orient is still lower than that of the men. The regeneration of the Orient should be accomplished through the Orientals themselves. Wherefore, his *Oeuvre* sent subsidies to the various Churches: Mass offerings, grants of money, and sacred objects of cult. He assisted the Catholic presses of Mossul (Dominicans), of Urmia (Lazarists), and of Beyrouth (Jesuits). He opened several schools. Although the *Oeuvre* was designed mainly to aid only those of oriental rite, it also aided some Latin missionaries.

Considered in itself, this plan of action was extremely sound. The Latin missionaries, Girard continued, are sent into the Orient by the Holy See to aid the Orientals as long as they are not capable of caring for their own interests. They can work according to an understanding with the Orientals in certain endeavors of more general character and of a more delicate realization, as for example, higher learning. This should always be done, however, in accord with the indigenous hierarchy, or otherwise limit their action to the few Latins and Europeans established in those regions. The scope of the Latin missionaries is by no means to further the formation of a Latin Church, destined to encompass the Oriental Churches, as if deemed essentially inferior and irremediably prone to heresy or schism. This would be a repetition in another form of the error committed at the epoc of the Crusades, an error which succeeded in intensifying the separation and the schism once the Crusaders had returned. Confidence must be placed in the Orientals, once they have become Catholics, for when

they are rooted in the Catholic Faith, they are Catholics like the rest, whatever the difference of rite and discipline, since the Church of Jesus Christ is neither Latin nor Greek, but universal, "catholic".

In spite of his quality of excellent Christian and in spite of his good will, Girard was not capable of his lofty task, and the circumstances of the times counseled cautious progress so as not to interfere with certain provisions which were at the time all too necessary, and which even today have not lost their value. In reading his periodical, of which, excepting for the correspondance, he was not only editor, but the sole writer, Girard appears too zealous and transported. As a convinced legitimist, he mixed with his articles on the Churches others designed to defend the claims of the direct branch of the Bourbon dynasty on the throne of France. His love of the supernatural urged him not only openly to defend the apparitions of Our Lady of La Salette, then object of controversy, but also to put faith in others reported at Fontet near Bordeaux, concerning which the ecclesiastical authority maintained a most prudent reserve, and which to all appearances have never been approved. Given the tendency of many Orientals of that time — a defect not wholly outlived — to waste money lavishly as long as they had it, the Propaganda held firm to the principle that all money grants must pass through the channel of the Apostolic Delegates who were informed of the real necessities, and who were more apt to make a fair distribution of the funds. Instead, Girard proposed to act independantly of any control whatsoever, and consequently trusted blindly upon the requests of his correspondents. He had himself named "general procurator" by the oriental Prelates, and he acted as such. To procure abundant subsidies, which he would use however he found best, he had conceived a curious system, but concerning which there does not exist, even today, any precise official ruling. He obtained for his most outstanding benefactors high-sounding titles. They were exotic and unique; for example *avakeretz* (21) of Armenia, which threw suspicion upon the French Hierarchy, especially of that period. Indeed the latinizing tendencies of many missionaries was evident, but Girard put them into too high relief in his bulletin, without reflecting that the times were not ripe, and that of necessity one had to accept the situation until it was possible to do better. During the Vatican Council he gave his full support to the Prelates of the minority, who were surrounded by Gallican intrigues of a rather un-Catholic spirit, sometimes even at odds with the Holy See itself. Moreover, with his manner of acting, he had created an open rivalry with the worthy institution of the Propagation of the Faith of Lyon and Paris, and even of the *Oeuvre des Ecoles d' Orient* which on its part, unlike the former, never protested.

All this explains why Girard never obtained the laudatory Brief he had petitioned, nor even received the slightest encouragement from the Holy See. Even worse, probably about 1868, a protest against Girard

formulated by serious men — such as Msgr. Joseph Valerga, Latin Patriarch of Jerusalem, Fr. Vincent Jandel, Master General of the Dominicans, the Minister General of the Capuchins, Fr. Emanuel d' Alzon, founder of the Assumptionists, Superior General of the Discalced Carmelites — arrived at Rome. They accused him of stirring up the Oriental Prelates against the Latin missionaries. In his journal, Girard arrived at such a point that he did not spare invectives even against Cardinal Alexander Barnabò, former Prefect of Propaganda (22). Msgr. Justitian Paulinier, Bishop of Grenoble, called the energetic propagandist to him and tried to bring him to better sentiments. He succeeded, and Girard had promised to retract when death claimed him.

After Girard's death, his *Oeuvre catholique d' Orient et d' Occident* disappeared, but not the periodical. This was sold by his family to a Priest of the diocese of Toulouse Augustus Albouy, who organised pilgrimages to the Holy Land. He changed the address with the date of July 15, 1875, and gave it also a larger format. According to the desires of Msgr. Vincent Bracco, successor of Valerga in the Latin See of Jerusalem, it became a periodical for the publication of Holy Land affairs with the simple title of *La Terre Sainte.* In August, 1887, *La Terre Sainte* became property of Oeuvre des *Ecoles d'Orient* and maintained its same informative character, but with some news on the Oriental Churches. In 1895. the Director of the *Oeuvre,* Msgr. Félix Charmetant, in accord with different scholars, with Cardinal Benedict Langénieux, once Pontifical Legate at the International Eucharistic Congress at Jerusalem of 1893, and principally with Msgr. René Graffin, Professor of Syriac in the Catholic Institute of Paris (editor of his Syriac and Oriental Patrologies) decided to publish a scientific quarterly supplement to the *Terre Sainte* under the title of *Revue de l' Orient Chrétien,* formerly the subtitle of the *Terre Sainte.* The first number of this review was published in March 1896, about one year and a half before the foundation of the Assumptionist periodical *Echos d' Orient.* This review was developed by Baron Adolphe d' Avril, a diplomat and promoter of the religious question of the Orient (23), of the Arabist Bernard Carra de Vaux (from 1896 to 1898), of the Byzantinist Leo Clugnet (1899-1904), of the Syriacist Francis Nau (1905-1906), to whom Msgr. Graffin joined himself more directly in 1907, later than the Ethiopizing Sylvain Grébaut. Under the impulse of these scholars, the review acquired universal fame for high erudition, principally Semitic, and was enthusiastically encouraged as much by Leo XIII as by Pius X and Benedict XV (24). The last year to appear was that of 1933-1934. With the publication crisis and then the death of Msgr. Graffin (1858-1941) it was suspended. Very probably it will be taken up again under the direction of a nephew of his, a religious of the Company of Jesus who is now completing his own scientific formation.

VII. SOME MINOR INSTITUTIONS OF THE MIDDLE OF THE NINETEENTH CENTURY

That more political than religious movement of 1860 which aroused for a moment the hope seeing all the Bulgarians led back to the Church's unity (contemporaneous with the apostolate exercised among the Greeks of Constantinople by a zealous Latin Priest of Syra, Hyacinth Marangò, which gave birth to the present Greek community of Byzantine Rite in Constantinople and Athens) gave occasion in 1864 to the foundation at Paris of an *Union orientale* to aid these two ethnical elements. This *Union Orientale* was in the charge of the French Oratorians. The interest of the Oratorian Fathers in this Oeuvre is explained by the close cooperation of one of them, Fr. Louis Lescoeur, with the Polish emigrants. We know very little of the so-called *Union*. It obtained a Pontifical blessing on January 11, 1888. Today it exists no longer.

More important, but likewise ephemeral was the Oeuvre des *Eglises unies d' Orient, érigée en Belgique sous la protection de la Sainte Vierge et de l' Apôtre saint Pierre.*

Its founder was Fr. Amédée de Damas, S.J., third son of the minister of Clarles X of France, Baron Maxence de Damas. He was military chaplain during the Crimean War, missionary in Syria, collaborator of Lavigerie in that country after the massacre of 1860, Procurator in France of that mission, and Superior of that of the mission in Armenia when it was reestablished by Leo XIII (25) in 1881.

In 1845, as consequence of one of those assaults to which the Company of Jesus has long been accustomed, the Company had to close its French houses temporarily. For two years, Fr. Amedée, who was just twenty-five years old, was Prefect of the internate, then professor of the fifth gymnasium year in the St. Servais College of Liege. With money donated largely from his own family, he equipped a beautiful chapel for the Congregation of the Madonna, which exists in every College of the Company. When calm was reestablished, he returned to his province of Lyon in France. He returned to Belgium in 1864 on the occasion of the periodic Congress which the Catholics were accustomed to hold at Malines where he intended to defend the interests of the Syrian Catholics. The Congress decided upon the foundation of a permanent Association "en faveur des Chrétiens assez heureux pour maintenir le drapeau de l' Eglise dans les contrées où Notre Seigneur Jésus Christ voulut naitre et mourir, où les Comtes de Flandre ceignirent la couronne des Rois de Jérusalem" (26). Fr. Amédée was the founder and guiding spirit of the Association, established under the name noted above. The central Committee was at Brussels, and secondary Committees existed in the principal cities of Belgium. The President was Viscount de Kerckhove, Vice President, Count

Eugene de Méeus. The first Bulletin appeared in 1865, entirely edited by Fr. de Damas. The offerings of the first year amounted to Frs. 10,379.50, which made it possible to commence building the great College of the Jesuit Fathers at Beyrouth, at a time when the city, already important, had no other institution of secondary instruction than the *stavropigiac* Melkite College of St. John Chrysostom, founded by the Patriarch Gregory II Cayyur in 1866. This had been menaced from its opening by the American Presbyterians of the Syrian Protestant College (autumn 1866) become a flourishing university, but dangerous for Catholicism. Neither the Melkites nor the Maronites — their college was only begun in 1874 — were capable, and are not today, of combatting alone against the Protestant propaganda.

Father Amédée de Damas was moreover a tireless propagator of the *Oeuvre des Ecoles d' Orient* of Paris. For purposes of propaganda he had five hundred copies of the Bulletin of the Paris *Oeuvre* sent to the Belgian *Oeuvre* in December 1865. In fact, as Count de Méeus willingly acknowledged, the two associations had the same aims. The sending of the Paris Bulletin was continued in the following years, while Fr. de Damas continued alone editing a special Bulletin for the Belgian *Oeuvre*. The last annual number appeared in 1867. This double propaganda was to the advantage of the Paris *Oeuvre,* with the result that in 1885 the Belgian one had a balance of only Frs. 1,476.06. On the other hand, it was perfectly understood that the funds gathered by the Belgian *Oeuvre* would be distributed by the Paris institution according to the special intentions of the donors. Little by little they progressed toward an absorption.

In 1881 Fr. de Damas became superior of the Missions of Armenia which were coming to life again. Then he wished to resuscitate the dying Belgian *Oeuvre* and two annual Bulletins, edited by him, appeared again in 1884 and 1885. Although they are called "organ of a Section of Palestine and Lebanon", they deal exclusively with Armenia. However, the Paris *Oeuvre* had a much greater circulation in Belgium, and Count de Méeus as a result of financial reverses, was constrained to occupy himself seriously and entirely with his family affairs (27). Toward 1887, the Belgian *Oeuvre* ceased existence as a separate institution, and was definitely absorbed in that of the *Ecoles d' Orient.*

Another institution of minor importance is the Society of St. Ludwig I, founded at Munich of Bavaria in 1875.

A final institution is the *Oeuvre du Saint Sépulcre* established at Cologne in the Rhineland at an unprecised date. It collected subsidies for the religious institutions of Palestine. In 1884 the general director of the *Oeuvre des Ecoles d' Orient,* Félix Charmetant, requested its direction to transmit the official list of all the sums distributed in the Holy Land so as to publish them in its own Bulletin, and thus impede that these institutions

receive subsidies from both parties. The result would be favorable to an equitable distribution. The *Oeuvre* of Cologne willingly consented as may be verified in the reports (28). Charmetant would have desired more, namely that the *Oeuvre* of Cologne be more closely united to that of the *Ecoles d' Orient,* so greatly encouraged by the Holy See, and that it become its representative in German speaking countries. However, the Propaganda found this neither expedient nor suitable. It is not known if the Cologne *Oeuvre* still exists. It constructed at Jerusalem the Benedictine Priory of the Dormition (Assumption) of Mary on land donated by the Sultan to Kaiser Wilhelm II after his sensational trip through the Holy Land in 1898.

(To be continued)

Cyril Korolevskij

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NOTES

1) Concerning this Congress, see the interesting *Diario* of the Abbot of Grottaferrata Arsenio Pellegrini, which I am publishing, furnished with introduction and notes in the *Bollettino della Badia greca di Grottaferrata,* I (1947), pp. 82-101; II (1948), pp. . . . The publication will continue for some time.

2) I obtained this information from the curious *Zapiski* (Memoires) of Hippolytus Terletskyj, written in Galitian Russian, Leopoli, 1861, pp. 5-10.

3) Under the influence of a German visionary, one Juliana Baroness von Krudener, Alexander I contemplated a kind of syncretization of all Christian confession, and secretly had dealings with Leo XII which caused many to believe that he truly intended to reunite the dissident Russian Church with the Holy See. The lamented Fr. Paul Pierling, S.J., permitted himself to be taken in by this mirage. Cf. his pamphlet: *Un probleme historique.* L'Empereur Alexandre I est-il mort catholique. Paris, 1901, 2nd ed. Paris, 1913.

4) Born in 1789, Cardinal in 1853, died in 1864.

5) Born in 1810, entered the Société des Missions Etrangeres of Paris, missionary at Pondichery, ardent proponent for a treatment of equality to be observed toward indigenous clergy by the French missionary clergy, in 1845 elected titular Bishop of Esbo and coadjutor of the Vicar Apostolic of Pondichery, resigned in 1851, and retired to the French Seminary at Rome, where he died in 1858. His reports, preserved in the *Acts* of the Propaganda, are most interesting. Influenced as much by Princess Zenaida Volkonskaja as he was by Theiner, he translated on italian book of the latter into French, *L'Eglise schismatique russe d'apres les relations récentes du prétendu Saint Synode,* Paris, 1846. He has inserted at the beginning a *Lettre aux éveques de Russie* which certainly no Russian Prelate ever read, which is a homely rather than true reasoning based upon an exact knowledge of the situation. He is an interesting figure of an ardent enthusiasm who would merit a monograph. In the meantime, concerning him refer Celso Costantini: *Ricerche d'archivio* on the instruction *"De Clero indigeno"*, in Miscellanea Pietro Fumasoni-Biondi, I, Roma, 1947, pp. 1-78, passim.

6) Born at Breslau in 1804 and received the Doctorate there in 1829 upon a thesis on the collections of the Decretals, obtained a scientific mission in Austria, England and France from the Prussian Government. Came to Rome in 1831 and became a member of the Oratorians of Chiesa Nuova. His learning gained great authority for him and caused him to be named Sub-Custodian of the Vatican Archives, then first Custodian of the same He published an enormous mass of documents, but without troubling himself too much about colleting them and of thus avoiding the oveersights and omissions of the archive copiists. Cherishing little affection for the Jesuits, his publications on Clement XIV are rather false and aroused a few polemics. If one is to trust Vapereau, *Dictionnaire des Contemporains,* ed. of 1880, p. 1731, he had profited by his situation to procure for the Bishops of the minority at the Vatican Council all documents apt to establish their opposition to the dogma of infallibility, and for this reason was deprived of his office in August 1870. He died at Rome in 1874.

7) More nationalist than apostle, Terletskyj was one of the victims of the crisis endured by the Ruthenian Clergy after 1848; he sponsored the Photian schism. He died impoverished in a hospital in Odessa. In his regard, see Paolo Smolikowski, *Ippolito Terlecki,* in *Roma e Oriente,* II (1911), pp. 274-285.

8) I deduce this date from a communication inserted in the well known but now defunct French review *Le Correspondant,* XXVI (1850), number of September, pp. 701-703.

9) I obtain this information from *Nota d'Archivio* 329 courteously put at my disposition by the Sacred Congregation for the Oriental Church.

10) I have dealt at greater length with Pitzipios in a note inserted in *Stoudion,* in connection with the *Theologia dogmatica orthodoxa* of Fr. Amelio Palmieri, O.E.O.S., I (1923-24), pp. 163-164. Concerning his relations with Rome I found some information in the *Nota d'Archivio,* 223.

11) *Revue d'Orient*, I (1843), pp. 112-128: *Notice historique sur la fondation, la constitution et les developpments de la Société.* I take the names of the honorary members or ecclesiastical correspondents from vols. III (1844), p. 184; IV (1844), p. 104; V (1844), p. 380.

12) The library of the Pontifical Oriental Institute at Rome possesses the first series.

13) Concerning the *Oeuvre* of Slomshek one may consult Franc Grivec: Slovanska Apostola SV. Ciril in Metod. Ljubliana 1927, publication of the *Apostolato dei SS. Cirillo e Metodio*, of which note the following: In 1951 the cenntenary of the Confraternity of Slomshek and the sixtieth year of the Apostolate of Sts. Cyril and Methodius will occur. This date should not pass unobserved. This is a kind communication of Fr. Anthony Koren, S.J. for which I warmly thank him.

14) The title of it is *Sokrovisce kkhristianina ili Kràtkoe izlozénie glavnykh istin véry i objazannostej khristianina* (Treasure of thee Chrstian, or brief exposition of the Truth of the Faith and of the obligations of a Christian), Paris 1855, well printed by the Typographie Imperiale: 18, pp. (4)-68.

15) See (Louis) Baunard, *L Cardinal Lavigerie*, t.I, Paris, 1896, pp. 50-89 (typographical errors occur such as p. 58, line 9 — instead of 1850 read 1860; and errors of spelling due to manuscripts sources of poor legibility — p. 66, the banker of Beyrouth who received Lavigerie upon his arrival was called correctly *'Asad Malhameh Khadra*, the Turkish military governor Khourchid; p. 67, instead of *l'éveque de Gesini*, read le *choréveque de Djezzin;* p. 68, *la soeur Gelas* and not *Gelase, Cassini* and not *Cossinnk;* p. 74, last line, *Bteyter* and not *Pteter;* p. 76, *Durighello* and not *Duvighello;* p. 77, next to last line, *du Bcharreh* and not *de Bahara.* Like many Europeans, Baunard confuses the Musulmanx Arabs of Syria with the Turks, and his sources do not permit him to learn that the victims of the massacre were about half Catholic or dissident Melkites and not Maronites alone.

16) Concerning Fr. Ryllo, see (Michel) Jullien, S.J., *La nouvelle Mission de la Compagnie de Jésus en Syrie*, t.I, Tours, 1898, pp. 55-130, and more at length, M. Czerwinski S. J., O. Maksymilian Ryllo,, Cracow 1911-1912, in 2 vols.

17) And not from 1843 as Fr. Jullien would have it erroneously: cf. Gaetano Moroni, *Dizionario . . .*, XIV, p. 225. They held it until 1918.

18) (Giuseppe Monticone) *Guida delle Missioni Cattoliche*, official publication of the Propaganda, Rome (1935), p. 224.

19) The *Bericht* ran from April to March, then from 1887, from Jenuary to December. In no. 25 were inserted *Geschichtliche Bemerkungen über die Grundung und Entwicklung des Vereines*, but I have been unable to obtain this number. The library of the Pontifical Oriental Institute possesses only a part of the collection.

20) Archives of the Congregation for the Oriental Church, SRC. *Oriente in genere*, I (1863-80), foll. 301-304.

21) That is, Archpriest.

22) See, for instance, number of August 25, 1874, pp. 377, 381-382. Partial collection in my possession.

23) One of the pioneers of the present movement of studies on the Christian Orient. Beyond different pamphlets, his publications were printed first in the *Revue de l'Eglise grecque-unie*, later in the *Revue des Eglises d'Orient*, edited from 1885 to 1893 by the Olivetan Benedictine Emanuel André (concerning whom see Dom Bernard Marechaux, *Le pere Emmanuel, Abbé de Notre Dame de la Sainte Espérance, cure de Mesnil Saint Loup*, ibi — Commune of the department of Aube, post; Palis — ed. of 1918, pp. 275-292), another first hour pioneer of the above mentioned Supplement to the *Revue de l'Orient Chrétien*. Thus he wrote a series of monographs: *Les Grecs Melchites*, étude historique (finding myself among them in the Orient in my youth, I undertook this work, which has become the *Histoire des Patriarcats melkites*, Rome 1910-1911, vols. II (first part) and III, being published to date, *La Chaldée chrétienne, La Bulgarie chretienne, la Serbie chretienne.*) The greater part of his career was spent in Serbia at Montenegro, in the Danube Commission; he represented France in the Conference of Constantinople in 1873. Having occupied a diplomatic post in Rumania he knew and married an Odobesco.

He made a gift of his private archives to the central Archives of the French Ministry of Foreign Affairs. Among them is found among other things, two papers entitled *Les Orthodoxes*, I (325-1898), II (1439-1876). They contain besides a copy of his own publications, copies of documents then extremely rare, but today well known to specialists.

24) Benedict XV commended him with a Brief to Msgr. Graffin of May 9, 1919, which was published in the volume of that year (pp. 3-4).

25) Cf. Joseph Burnichon, S.J., *Un Jesuite*s *Amédée de Damas* (1821-1903), Paris, 1908, pp. 51, 203. In this one, instead of Méens, read Méeüs.

26) Historic summary of the *Oeuvre*, by the same Cont de Méeüs, June 2, 1886; SRC, *Oriente*, I, fol. 1105. Cf. also a circular of Fr. de Damas: *Lettre à Monsieur le Comte Eugene de Méeüs et aux Associés de l'Oeuvre belge pour la conversion de l'Orient*, written from Constantinople, April 10,1883, Brussels, s.d., 4, pp. 7.

27) The sister of Count Eugene is the foundress of the Dames of Perpetual Adoration, who possess a house and Church at Rome outside the Porta Pia not far from the Villa Patrizi.

28) Cf. *Bulletin*, January no., 1885, p. 26; July no. 1885, p. 123; July no. 1888, p. 310.

On the Occasion of the Centenary of Fr. Domenico Barberi

THE PASSIONIST DOMENICO BARBERI AND THE CONVERSION OF NEWMAN.

When we cast the eyes of the mind upon the working of human affairs, following the thread of their intertwinings, and pondering upon their causes, we sometimes come unexpectedly upon the clear-cut imprint of God's finger there. In the lives of the heroes of the Faith we come upon the sacred mark more frequently, and there are among those vassels of the Holy Ghost some who were themselves aware of being instruments moved about the world as it were, by divine fingers like chess-men on a table. Such a willing instrument was Domenico Barberi, whose centenary we are celebrating this year. He died on August twenty-seventh, 1849. He played a singular part in the conversion of Cardinal Newman, and through him contributed to the Romeward movement among the Anglicans which has not ceased to flow since his time. Here we shall present a series of scenes from the life of this chosen soul which will delineate the progress of his remarkable mission in England.

I. VIEW INTO AN INCREDIBLE FUTURE.

October, 1814: Domenico Barberi, aged twenty-two, has recently entered the novitiate of the Passionists at San'Angelo di Vetralla, above Viterbo, on the forested height of a mountain. The last echoes of the Angelus have just died out and the community is gathering in the refectory. Domenico delays a moment in the chapel, kneeling before the altar of the Virgin. The thoughts of the young novice drift toward the future. When he is professed, where will his superiors send him? It will be China or America,—where else is there for a laybrother? He cannot be called to study for the priesthood. Yet, a voice is speaking in the depths of his heart which contradicts. As he recounts at a later time, "In the twinkling of an eye, I heard, not an inner sort of voice, not any formed words, but some utterance of a higher order which one can neither conceive nor tell unless he has experienced it himself—I heard that I was not to remain a laybrother, but that I would study, and that my destiny would carry me not to China nor to America, but to the northeast of Europe, and in particular to England. When and how, that was not indicated to me."

This certainty, placed in his heart by a divine hand, which was not to diminish, but to grow ever more firm, clenches the conviction in his soul that his premonition from heaven would be accomplished no matter how incredible it might appear to him now.

II. ACQUAINTANCE THROUGH LETTERS.

April 13, 1841: L'Univers of Paris publishes a letter which a young Tractarian of the Oxford Group had written. His name is John Dobrée Dalgairns, a fellow of Magdalen and a disciple of Newman. The author recalls the position at which Newman has arrived in his famous Tract 90. He adds, "You see then, that we do not lack humility, that first condition of any healthy reform." He continues maintaining that the apostolic succession in England belongs, not to the Catholics. but to the Anglican hierarchy. After various criticisms, he protests against *individual conversions,* and remarks, "It is a long work, that of collecting a nation grain by grain, atom by atom." However, the essential passage of the letter is this:

"I propose to show the Catholics how to harvest the entire kingdom, and to store up the fruits in the granaries of the Church. Let them work among the Roman Catholics. Let them show us what we do not have among ourselves, the image of a Church perfect in discipline and in morals. Let her be chaste and beautiful as the divine Spouse of Jesus Christ ought to be. Let her sing day and night the praises of her Savior, and let even her outer raiment be brilliant so that the spectator will be struck with admiration, and, seeing clearly in her the beloved of the King of Heaven, fall at her feet. Let the Catholics go into our large cities and preach the Gospel to that semi-pagan population. Let them march barefoot. Finally, *let there be found among them a saint such as the Seraph of Assisi* and the heart of England is already won!" The author, who signs the letter simply "a young man of Oxford University" (I) concludes his letter exclaiming, "Oh, how sweet it was to learn that our Catholic brothers prayed for us! The triumphant army in Heaven also prays for us..."

While tempests of indignation are storming in England among the Anglicans, the letter is being commented upon fervently by all the Catholic papers of the Continent. As for Domenico Barberi, the incredible is being realized. Through a progression of unusual events, whose details are too extensive to be noted here, he has been called to the clerical life, and is now a priest. He is now superior of the Convent of Ere near Tournai. One day Dalgairns' letter in the *Univers* falls into his hands. He reads it and he rereads it. He kisses it, moistens it with his tears and presses it to his heart. If only God would deign to make of his unworthy self that light-bearing Seraph for which the Oxford Tractarians were longing! He kneels and cries, "O Mary, O my Mother, do you wish us to cooperate in the salvation of these souls?" He commences, convinced that if he does his part of the work, Mary will do hers. He composes a long letter in

(1) This letter was for a long time attributed to Ward. It is known today that it was written by Dalgairns.

Latin (May 5, 1841) which passes through the hands of Father Ignatius Spencer and of Bloxom, and arrives, toward the end of June, in the hands of Dalgairns.

In his epistle, Father Domenico makes excuses for his audacity. He calls upon the motives which inspire him—a pure love of benevolence, that love which defies rebuffs and risks, which cares only for the object it cherishes. Such a love, he confesses, was lighted in his soul some thirty years past by a divine voice which choose him for an apostolate among the separated brothers. Since that day of his unsought election, he has always borne them in his heart. He has suffered agonies of prayers for them during the whole interminable years of waiting. He rejoices now at the interest they lend to the supplications offered for them by the Universal Church. How many souls he has known in Italy who never cease praying for them, who are ready to shed their blood as an offering for their reentry into the fold! There are thousands of them. Saint Paul of the Cross was such a one. Point by point Father Domenico resolves the objections. But no! In spite of Tract 90, article 28 is not patient of an interpretation in conformity with the Council of Trent. Could it be that the Anglicans entertain the fallacious dream of reuniting themselves with Rome without first renouncing the errors of Anglicanism? It is false to say that our preachers give the Blesssed Virgin the place of the Trinity, and substitute Hell with Purgatory. As concerns individual conversions, may the Anglicans not forget what they have themselves written in praise of the mild Saint Francis de Sales, and may they be mindful of the very example of the Apostles. Domenico reiterates that he is ready to shed his blood. At least he has shed his tears for their return to Catholic unity.

Such is the substance of this letter which Dom Bede Camm calls "that magnificent appeal."

From the first lines Dalgairns is moved, feeling that in it is a divine manifestation. He falls to his knees, weeps and questions himself, "Is not this Passionist the Seraph which we are awaiting?" He communicates the message to Newman who is also singularly moved by it. It is passed and repassed from hand to hand among the Oxford group. Dalgairns responds in Latin with a "long and beautiful" missive, we are told, but sadly enough, it was lost.

Beginning of October, 1841. Fr. Domenico Barberi leaves the Holy Cross retreat at Ere, and is on his way to embark for the "white cliffs." Fr. James Brodrick, S.J. has written of this day, "The second spring of Catholicism in England did not begin with the conversion of Newman, or with the restoration of the Hierarchy in 1841, but when, on a cold October day, a ridiculously accoutred little Italian priest walked with a halting step down the gangway of a ship at Folkestone."

III. FIRST INTERVIEW OF BARBERI AND NEWMAN.

Newman is in retirement at Littlemore with a few disciples—Dalgairns, St. John, Bowles, and Stanton. Dalgairns carries on an intimate correspondence with Father Domenico, although they write at rare intervals. The Passionist sends him compositions of his dating as far back as 1824. One of these is his *Lamentations over England* in which he is desolate over the afflictions of schism, and in singing his hopes, reveals the naked sincerity of his fraternal zeal: "If you permit, O Lord, that I should die before seeing the dissident nations return, I shall die content, if only I be assured that it is going to be accomplished...." Newman and his household devour the text. They find in its author the light-bearing Seraph whose coming they had implored (1842).

Winter of 1843: In a letter to Dalgairns Domenico has discreetly proposed a question on the validity of Ordinations and Sacraments in the Anglican Church. The question is a disturbing one. All of Littlemore is troubled. Lockhart asks Newman, "Are you quite sure of being able to absolve my sins?" Newman responds, "Why ask this of me? Ask Fr. Pusey."

A few weeks afterwards, Lockhart becomes a Catholic.

September 18: Newman goes to London to sign his resignation.

September 24: He delivers his last sermon at St. Mary of Oxford.

September 25: He delivers an unforgettable sermon at Littlemore on the subject, *The Parting of Friends.*

October 15: Newman celebrates, for the last time, in the half light of dawn, the Anglican rite of the Holy Communion at St. Mary's. From this day hence he considers himself dead to the Church of his birth.

The crisis through which he has been passing reaches its peak. He finds himself forced to make a choice which his reason imposes upon him. His whole being revolts against it. Those palliatives which reassured him yesterday—the artifices of the Via Media and the Branch Theory—no longer resist his loyal criticism. What to do? He can only wait, and implore his God who will at length, as always, enlighten the perplexed soul imploring Him, even if He must send an angel from His Paradise.

June 24, Feast of St. John Baptist: Father Domenico arrives from Radford on the feast day of Newman's patron saint. He is welcomed at Littlemore "with signs of cordial affection." It is the first time the Tractarians see him, but they feel at ease with him at once, as if they had always known him. Newman searches the eyes of Father Domenico, and is struck with the light of the supernatural which he recognizes there. He and his companions had read the communications of this son of St.

Paul of the Cross, and had come to esteem him and admire his zeal. Now they experience the radiation of his sanctity and are conquered. The conversations turn upon religious matters. They talk together for a few short hours only, but how full they are of consolation and of discoveries! On leaving, Domenico, with a glimmer in his eyes, make a play on the double meaning of Littlemore: "A *little* while longer, and something *more* will be done for the glory of God."

Ward abjures in the early part of September, 1845. Then it is Dalgairns' turn. Attracted by the spiritual recollection of the Passionist Retreat of Aston Hall, and by the mystical ascendance of their superior, Fr. Domenico, he asks to make his abjuration. The decisive step is taken on the feast of St. Michael, September 29. He who had shed tears of sadness when he read Domenico's letter on May 5, 1841, today sheds tears of gladness when he embraces the author of that letter after the ceremony.

October 2: St. John abjures. The same day, Stanton informs Newman that he intends going to the Jesuits of Stonyhurst to be admitted into the Roman Catholic Church. Newman answers with a note saying that he awaits Father Domenico that evening, the Passionist *who from his youth* had been inspired in a distinct, direct fashion to devote himself first, as he saw it, to the northern peoples, and then—England. Without any wilful effort on his own part, he had been sent to England after thirty years. And he says, "He does not know of my intentions, but I shall ask of him admission into the One True Fold of the Redeemer."

IV. THE LUMINOUS SHADOW.

Newman had then made his choice. On October 3 he had requested the provost of Oriel to cancel his name from the books of the College and of the University. On the morning of the 8th he sent notes to a few friends announcing the great step he was taking. In a postcript he remarks that all will have been done when the letter is sent, and that no answer is required. Just two days previously he had made an addition to his *Essay on the Development of Christian Doctrine,* the *leitmotiv* of his final resolution, "Time is short and Eternity is long."

Newman's choice astonished his contemporaries. From Wiseman to the reporter of the *Universe* the impression was that even in view of his long deliberations, the conclusion had matured hastily, even suddenly. (2)

(2) H. Bremond in treating of Newman's confidence in signs writes, "An Italian religious, urged by grace to envisage the conversion of the English, sent to England, without one act of self-will, after having waited like our Lord for thirty years, meeting him not in any ordinary way, but on the feast of St. John Baptist, a patron of Newman—this assemblage of coincidences stands in the place of a miracle. "*Newman, Essai de biographie psychologique,* Paris, Bloud et Gay, 1906, chap. VII, p. 301-302.

He had been overcome by an almost instantaneous burst of blinding light. He had witnessed Dalgairns' radiation of celestial joy when he returned reconciled from Aston Hall. A presentiment remained glowing in his soul from the day he had read Domenico's letter to Dalgairns for the first time. In those days of doubt and darkness, waiting for an indication from on high, he had asked himself if this religious could be the guide Providence had destined to be the Raphael of his perigrination. Today, he is wholly persuaded that the Passionist is the angel whom God had sent expressly for his ultimate enlightenment. Even more, he recognizes in Father Domenico's sanctity, humility, in his disinterested love of souls, the worthy descendent from the Church of the Fathers. To him then, Newman will surrender his arms. He is impatient to submit. He had made a promise to himself to wait longer, until the end of seven years after the apparition of his "phantom", but he would anticipate the date.

October 8, 1845: At Littlemore Newman had retired for a day of prayer. His acquaintances are informed so that his solitude will not be dispelled. Only the two recent converts—Dalgairns and St. John were admitted to his retirement, along with Stanton and Bowles, two disciples who were preparing themselves to follow the master's road.

Father Domenico, returned from a trip to France, had left the Retreat of Aston Hall early that morning in a heavy rain. At ten o'clock that evening he arrives at the Angel Inn at Oxford. Dalgairns and St. John are awaiting him, and announce with one voice that Newman wants to become a Catholic. "May God be praised!" the priest replies, and not another word. He represses his joy, and throws his whole being into prayer that God may see the great act through propitiously.

He is too absorbed to think of rain but gets into a carraiage and is off to Littlemore, where he arrives at the stroke of eleven. He is standing at the hearth trying to dry off his dripping clothes when Newman rushes to him, and with neither preparation nor ado kneels before him and says, "My Father, deign to hear my confession and receive me into the Church."

The memorable encounter of these two spiritual giants which the forces of heaven had drawn one to the other in the firelit room of Littlemore strains beyond the bounds of the written word. Perhaps Rembrandt's genius would have been adequate for that drama of light and darkness. He could have called upon his power of the luminous shadow to interpret these two personages sunk in a deep penumbra where a light infiltrated that seemed to radiate more from the soul than from the flame. When Tintoretto created the heads of Christ and the Samaritan Woman at the Well, he bestowed upon their features a latent quality of the spirit proper to a world beyond time. Perhaps he could have evoked these two men whose features bespoke the soul itself rather than the flesh which masks it. The

window panes resound under the hammering rain. Streaks of bluish white stream across them occasionally and they quiver with the rolling thunder. The flame at the hearth struggles feebly against the gloom. Now and again it stirs and wakens, dances fretful. and casts a flickering ray upon a chair-back, delineates the curve of a vase, or patterns the concentrated gaze of a human face. A whitish flare catches one or the other of the two heads poised one before the other, displays the significant details in reliefs and hollows, and warms the mobile lines with a reddish glow. Now it plays on the confessor's face—a study in touching humility. Indeed, his joy is intense. He is grateful for his power to absolve and reconcile this anguished child of God who had sought him so long. Yet he feels crushed under the momentous charge of reconciling in the distinguished person of this penitent the proud spirit of the Anglican Church with the See of Rome. Now the embers flicker again and search the shadows for the head of the penitent—a head bowed in pious sorrow, the eyes lowered while the great intellect mines the abyss of the soul for offenses against God's Majesty. But the gleam from the firelight playing on that noble brow merely finds and heightens the crystalline transparence of perfect loyalty.

If either of the pair merits more than the other the title of victor, it is not the one who sits and judges. It is the kneeling man who has thrown off his shackles to regain his rightful home. It is he who shows himself so much more the conqueror of darkness in acknowledging himself vanquished by grace and truth.

At a later time Newman wrote a slightly veiled story of his conversion in which he deals with the decisive intervention of Father Domenico. There he gives an account of the Italian Passionist's first calling to his mission in England. He writes, "One day, as he prayed before an image of the Madonna, he felt a vivid intimation that he was destined to preach the Gospel under the northern sky...In process of time, instead of the dim North, England was engraven on his heart....And come it did, not however by any determination of his own, but the same Providence which thirty years before had given him the anticipation of it." (3) Cardinal Newman was pleased to acknowledge that his existence and that of Father Domenico were accorded one with another by a divine plan. The testimony of his memory will stand in Father Domenico's favor at the cause of his beatification, affirming that the Italian religious from Viterbo played an essential part, not only in his own conversion, but in that of many Englishman since returned.

David Lathoud, A.A.

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(3) Newman, *Loss and Gain. The Story of a Convert*, Burns & Oates, 1904, London, pp. 328-329.

The Malines Conversations

On the Occasion of a Recent Study (1).

Father Jacques de Bivort de la Saudée has a short time ago published two volumes of capital interest which bring our minds back again to the Conversations of Malines and permit a better understanding of the setting and atmosphere in which they took place and of the consequences they have had. We make these works the occasion to review the succeeding events which of necessity were to become important, and to draw from this latest history some of the lessons which it holds.

The author opens his account with a brief summary of the Oxford Movement. While this Movement ended about the middle of the last century, Anglo-Catholicism which promoted the Conversations, stems from it. The movement had arisen as a defensive reaction against the numerous dangers which menaced the Church of England at that time, such as abusive intervention of the State, attacks against the faith, and growing indifference. A discourse of Keble and the Tracts of Newman and his friends awakened concern. Salvation was found in an approach to the doctrines and usages of the Roman Catholic Church. Newman in Tract 90, his last, went so far as to interpret the Thirty Nine Articles in such wise as to render them compatible with the decrees of the Council of Trent. A great number of the Tractarians, however, did not follow him up to this point. He advanced alone, in the company of a few friends, ever closer to Rome until the day—the 9th of October, 1846—when, convinced of the claims of the Catholic Church and reflecting "that life is short and eternity is long", requested to be received in the sole flock of Christ.

The tendency among the Anglicans to depart from the Protestant positions and assimilate Catholic doctrines and practices has persisted among the Anglicans. A number of associations have been founded in their midst with the clearly avowed aim of working for union with Rome. Pusey transmits to Lord Halifax his idea that the Church of England was the natural intermediary for uniting other Christians with Rome. In 1880, Father Portal, a Lazarist, meets Lord Halifax. The two men formed a deep friendship and worked together for union all the rest of their lives. They commenced by putting the question of Anglican ordinations as matter for primary consideration. After a new examination, Leo XIII (Apostolic Constitution *Apostolicae Curae,* September 13, 1896) declared these ordinations invalid. Thus a great obstacle to reunion was confirmed. Even so, in 1920 at the sixth Lambeth Conference, the Anglican Bishops make

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1) Jacques de Bivort de la Saudée, *Anglicans et Catholiques. Le probleme de l'union anglo-romaine* (1833-1933), Paris, 1948. By the same author: *Documents sur le probleme de union anglo-romaine* (1921-1927), Paris, 1949. See also *The Conversations at Malines* 1921-1925, *Original Documents edited by Lord Halifax,* London, 1930.

an appeal in favor of reunion. They go so far as to declare that they are ready to accept some form of commission or recognition from authorities of other Churches which would serve as acknowledgment among them of the Anglican clergy's ministry.

What was the precise significance of this agreement? A memoire presented by the Catholics at one of the Malines conferences interpreted it thus: "According to an authorized declaration, the first intention of the Anglican Bishops was to adapt their position in relation to the Churches which possess no episcopal hierarchy, as for example, the Scottish Presbyterians, the Wesleyans, and the Methodists. The Anglicans would have conferred upon them an episcopal ordination, and they in return would have accepted such form of recognition as would have appeared necessary to establish intercommunion between these different churches in favor of their faithful. However, the Anglican Bishops offer did not exclude in its concept the idea of an understanding with the Churches constituted upon the basis of an episcopal hierarchy. It seemed rather to lead to it. On the other hand, if everything relative to doctrine could be settled, and if an agreement were effected on a disciplinary regime, there would be no difficulty on the part of the Anglican Bishops in accepting whatever element of ordination appeared necessary to the Roman Church for putting beyond doubt, in the eyes of all, the validity of their ministry." (2) This much is certain; Lord Halifax found encouragement for unionistic work in the Lambeth appeal.

He and Fr. Portal requested Cardinal Mercier, Archbishop of Malines, to organize conferences between representatives of the Roman Church and the Church of England. There were five sessions, to which the name of Malines Conversations was given. The first took place from the sixth to the eight of December, 1921. On the Catholic side was Cardinal Mercier, Msgr. van Roey, his Vicar General, and Fr. Portal. The Anglicans were Lord Halifax, Dr. Robinson, Dean of Wells, and Dr. Frere, Anglican Bishop of Truro. The Anglicans declared that the Thirty-Nine Articles no longer had sufficient authority to stand as an obstacle to an approach to the Roman Church. They showed themselves rather conciliatory with regard to the Council of Trent, and more reticent with regard to the Vat-

(2) "D'apres une déclaration autorisee la pensee, premiere des éveques anglicans etait de regler leur situation a l'égard des Eglises qui ne possedent point de hiérarchie episcopale, presbyteriens d'Ecosse, par exemple, wesleyen, methodistes etc. Les anglicans leur eussent conféré une ordination episcopale, et ils eussent accepté en retour telle forme de reconnaissance, qui eut paru nécessaire pour etablir, au benefice de leurs fideles, l'intercommunion de ces différentes Eglises. Dependant l'offre des éveques anglicans n'excluait pas l'idée d'une entente avec les Eglises constituées autour d'une hierarchie episcopale. Elle semblait meme y conduire. Si toutes choses par ailleurs etaient réglées relativement a la doctrine, et si l'accord était conclusur un régime disciplinaire, il n'y aurait pas de difficulte de la part des eveques anglicans a accepter tel élément d'ordination qui paraitrait necessaire a l'Eglise romaine pour mettre hors de doute, aux yeux de tous, la validité de leur ministere." Lord Halifax, *The Conversations at Malines*, p.299.

ican Council (Halifax, op. cit. pp. 11-12). An accord appeared to be easy on the question of the Sacraments, but difficult on that of the Pope. The second conversation took place on March 14 and 15, 1923 among the same persons. Practical questions were dealt with, along with arrangements which could be conceived when an accord on dogma would finally be reached. The third conversation took place in November of the same year. On the Anglican side there were two new members: Dr. Gore, former Anglican Bishop of Oxford, and Dr. Kidd "warden" of Keble College. Likewise two personalities were added to the Catholic group: Msgr. Batiffol and Canon Hemmer.

The third and fourth conversations are the most important. The principal difficulty of the Anglicans were dealt with—that of the authority of the Roman Pontiff. At the third, the Anglican point of view was presented by Dr. Robinson and Dr. Kidd, to whom Msgr. Batiffol responded. It had to do primarily with the position of St. Peter according to scripture and the Tradition of the first centuries. The fourth conversation bore upon the relations between the Pope and his Bishops. Msgr. van Roey and Fr. Hemmer presented the Catholic mind, the former from the dogmatic point of view, and the latter from the historical point of view. Dr. Gore opposed with Anglican view, and Msgr. Batiffol made a response. On January 23, 1926, Cardinal Mercier died. Msgr. van Roey succeeded him in the Archepiscopal See of Malines. A fifth conversation was decided upon, but was retarded once more by the death of Fr. Portal in June, 1926. It was held on October 11 and 12, 1926. It was hardly more than a review of the preceding conversations. It was agreed that two reports would be published, one by Canon Hemmer, the other by Dr. Robinson. However, no publications appeared before those of Lord Halifax in 1926. In June, 1927, Pope Pius XI requested Archbishop van Roey not to resume the conversations.

The documents remain, and their reading is ever inspiring as it is very instructive. One finds there first of all the great difficulty of these conversations in spite of the good will of all. Four centuries of separation have built up many obstacles. Prejudices have been crystalized. Habits have been formed. Points of view have shifted, and situations have been created along with a determination to maintain them as they are. Furthermore, opinions have been divided *ad infinitum* among the Anglicans. One is keenly aware of divisions even among the guests of Cardinal Mercier, for example, between the ideas of Dr. Gore and those of Lord Halifax there are notable differences. (Cf. I, P. 121). Dr. Kidd is more conciliating than Dr. Robinson. The exhortations and letters of Dr. Davidson, Anglican Archbishop of Canterbury, who does not wish to compromise "in any way the well established characteristics and principles

of the Church of England" makes any agreement humanly impossible. And yet, Dr. Davidson had signed the appeal of Lambeth.

Next one becomes aware that the principal question is as the same Archbishop said, "the doctrine of the Roman Church on the position, the jurisdiction and the powers of the Pontifical See." But, the conversations of Malines represent a remarkable achievement from both sides in precising reciprocal positions and clarifying the points in question. The reports of Msgr. van Roey, Msgr. Battifol and Canon Hemmer remain solid, enlightened expositions which can be reread with profit. To what point did they influence the minds of their interlocutors? In the memoir presented at the final conversation, the Catholics are found of the opinion that all possibility of an understanding is not excluded on the question of the Pope's special situation in the Church. The Anglicans, they say, "expressed themselves in terms which, without avowing all the Catholics think and believe, seem to justify great hopes." (3)

According to the same report the terms used to express the authority recognized in the Pope are the following: "spiritual responsibility, spiritual power of direction, general superintendance, and solicitude for the good of the universal Church." The report concludes: "that which pierces through these expressions is the sentiment of the lofty mission which is that of the Pope," and to the primacy of honor there is added for him a "primacy of responsibility." (4)

The memoir presented at the third conversation by Dr. Robinson on the position of St. Peter in the primitive Church is indeed very significant, both in what it denies and in what it concedes. It attempts first to prove that the promises made to Peter were subsequently extended by the same right to all the apostles, and that St. Paul in particular exercised superiority over Peter in all independence. Then he adds, "Do we insomuch affirm that in what has been said above we have exhausted the significance of the promises addressed to St. Peter by Our Lord? Personally, I cannot affirm it. In conformity with what I believe to be the principle of the *Ecclesia Anglicana,* I cannot accept as definitive an interpretation of Scripture which does not take into account that given by the first Fathers or of the providential conduct of the Church such as it is revealed by history. The words: "Thou art Peter and upon this rock I

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(3) "se sont exprimés, en termes qui, sans dire tout ce que pensent et croient les catholiques, nous semblent justifier beaucoup d'espérances." Op. cit. p. 301.

(4) "responsabilite spirituelle. pouvoir spirituel de direction, surintendance générale sollicitude du bien de l'Eglise universelle. . . . Ce qui perce a travers ces expressions, c'est le sentiment d'une haute mission qui est celle du Pape, et qu'a la primauté d'honneur s'ajoute pour lui une 'primaute de responsabilité'." Op. cit. p. 303.

shall build my Church' have pervaded the spirit of Christianity, and have been, at least partially, the cause of the Church of Rome's eminent position throughout the centuries." (5) These words leave the door open to ulterior determinations. They even contain an idea which could be fruitful, that of understanding the scripture in the light of history. If one were convinced that the authority of the Pope, such as it is affirmed and realized today in the Catholic Church, is the result of an action of Providence, should he not conclude that this result was known, willed, and signified by Christ when He so solemnly said to his Apostle. "Thou art Peter and upon this rock I shall build my Church," and the rest? It is patent that Jesus instituted that which He subsequently realized through His Providence. But, do not all things invite one to recognize the hand of Providence in the establishment of the Pontifical spiritual power? If so many thousands of men in the Roman Church profess the same faith, surrounded as they are by the most varied and the most extreme currents of thought, and if a discipline which is at times severe and almost always of a constraining character is accepted if not always observed, by these same faithful, is not this great benefit of unity due to the sole and infallible visible Pasteur? The autocephalic Churches of the Orient, in spite of their attachment to the first Councils, maintain among themselves divergent opinions on essential points, and what is still more grave, they are seriously menaced by Protestant or modernist infiltrations. As for the communities which sprang from the Reform, it is well known how greatly the absence of a visible doctrinal authority has led them into a state of radical division, and in many cases into an extreme diminution of doctrine. Therefore, experience with history as the witness makes suggests impressively that Providence is found in the way which has succeeded, and insomuch declares itself in favor of the fullest sense one can give to the *Tu es Petrus.*

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At first reading Dr. Gores' report gives the impression of being wholly negative and discouraging. The former Anglican Bishop of Oxford not only declares that he has not "the slightest desire to submit as an individual to the Roman authority" (p. 229), but furthermore presents a manner of conceiving corporate reunion which is certainly inacceptable. He would have it considered sufficient for the unity of faith to believe

(5) "Affirmons-nous pour autant que dans ce qui a été dit ci-dessus, nous avons epuise la signification des promesses adressées par Notre Seigneur a saint Pierre? Personnellement je ne puis l'affirmer. Conformément a ce que je crois etre le principle de l'*Ecclesia Anglicana,* je ne puis accepter comme definitive une interprétation de l'Ecriture, qui ne tient pas compte de celle donnée par les premiers Peres ou de la conduite provindentielle de l'Eglise telle qu'elle est révélee par l'Histoire. Les mots: 'Tu es Pierre et sur cette pierre je batirai mon Eglise' ont hante l'esprit de la chretiente, et ont été partiellement au moins, la cause de la position éminente de l'Eglise de Rome a travers les siecles." *Document sur le probléme de l'union anglo-romaine,* p. 95.

the dogmas which have always been held, at least in substance, in the Church without being obliged to consent to all the truths taught in the Roman Church as truths of faith. But as is evident, there is not unity of faith where some reject what others believe to be revealed by God. If you refuse to admit the Immaculate Conception of Mary, you do not have the same faith as the Roman Catholics. Unity demands that all be held to assent to the same dogmas.

Nevertheless, the same report opens a way to a possible meeting. After having distinguished between the fundamental doctrines which he holds for obligatory, and the other doctrines, he recognized that a doctrine can be fundamental and still have remained accepted merely in an implicit manner. He recognizes that a doctrine can be fundamental and still not have been admitted at the beginning excepting in a merely implicit manner. It suffices that implicit state it be held " in substance." He himself gives as example the dogma of the Holy Trinity, implicitly taught by St. Paul and St. John, and become explicit in the third and fourth centuries. But if one recognizes that a truth can be contained in substance in Sacred Scripture or in Tradition without being found there explicitly, one admits the principle which justifies the doctrinal development which has occurred in the Roman Catholic Church. One may no longer distinguish between fundamental truths and the others. Neither the Councils, nor the Popes have defined anything as pertaining to the faith which is not found in substance, at least in an implicit manner, in the Sacred Scriptures or in the teachings of the Fathers. The Catholic theologians are very careful to show this, even though they differ among themselves on the precise mode of the required implication. Even those who think that the Church can declare as a truth of faith that which one draws from revelation with the aid of reasoning in the strict sense, usually wish, as does Fr. Marin Sola, that the conclusion be metaphysically implied in the revealed proposition, and this signifies being found in substance in a virtual state. It is true that there are others who are satisfied with a wider implication, but others, and these are very numerous, require a formal implication. Therefore, between Dr. Gore and the Roman Catholics, the argument will bear not on the principle but on its applications. Wherefore, all hope of an understanding is not excluded. Dr. Robinson had written one day. "We do not distrust logical conclusions *as such*". (p. 132, note 1). To distrust is a good thing, but only with the idea of verifying and giving assent if the conclusion is truly logical.

The agreement which was not realized on doctrine does not appear then to be impossible of realization for Anglicans whose thought is similar to that of their colleagues of the Malines Conversations. Indeed, it is the agreement which is important. It has, in fact, been established that once understanding has been made on the disputed points it will be easy

to arrive at necessary accommodations on questions of pure discipline. At Malines certain solutions proposed by one or the other of the interlocutors on such things as the exceptional authority accorded to the primacy of Canterbury, and the marriage of English ministers in the actual case of union would probably not be desired either by the Catholic or the Anglican side. The Primacy of the Archbishop of Canterbury is really very limited, and one finds strong argument in defence of ecclesiastical celibacy written by Anglicans. (See II, 212-224 and p. 58-60). However, the liturgical or disciplinary customs which do not touch upon purity of dogma, and to which the people show a strong attachment would doubtless be maintained. Nevertheless, it would appear that only groups of considerable size could expect in some way to enjoy an exceptional regime within the Church.

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Cardinal Mercier when writing to the Anglican Archbishop of Canterbury, Dr. Davidson, affirmed that the Malines Conversations had not only drawn their hearts closer, but had also made progress on the way of accord (II, 260). It is difficult to contest this. And yet, neither is it hard to understand that on the Catholic side it was deemed better to halt them. The members of the Anglican group could not speak other than in their own names. They themselves seemed to have arrived at the limit of what they were at the time able to concede. It was clear that the religious authorities upon which they depended were even less disposed to an early reconciliation. On the other hand, the English Catholics feared that on becoming known to the public such reunions would create illusions and retard individual conversions.

Perhaps the conversations of Malines, however volubly they were declared to be private, had already become too official. Perhaps their secrecy was not preserved long enough, and perhaps in their considerations they placed too much emphasis upon that totality which is called the Church of England instead of limiting themselves to a scope of bringing still closer the less distant groups. Whatever the case, they remain in history as a generous attempt to throw light on the way of return to Roman unity—which it most probably shortened.

The principle of the Conversations, however, has in no wise been condemned. The prescriptions of Canon Law to which the Holy Office decree of June 1948 refer merely require that such conversations be authorized by the competent authority which is the Holy See. It even seems that after the means of prayer and holy example, none surpasses in efficacity well prepared discussions which are held in an atmosphere of entire loyalty and sincere friendship—that atmosphere in which Lord Halifax and Cardinal Mercier stand out resplendently.

Charles Boyer, S.J.

Comments and Documents

SEE OF PETER, SEAT OF UNITY*

(Conclusion)

The definitions of the later Ecumenical Councils, concerning the position, jurisdiction and prerogatives of the Sovereign Pontiff, are based on numerous passages of the Holy Gospel, the doctrine of the Fathers and the time-honoured life of the Church.

Thus the Council of Florence, in which the Oriental Churches took part, defined in 1489: "The Holy Apostolic See and the Pontiff of Rome have the Primacy in the whole world, and the same Pontiff of Rome is the successor of Blessed Peter, Prince of the Apostles, true Vicar of Christ, Head of the whole Church and Father and Teacher of all Christians; and, as is declared in the Acts of the Ecumenical Councils and in the Canons, Christ our God confided to him, in the Person of Blessed Peter, the full power to feed, direct and govern the Universal Church".

The same doctrine was again solemnly proclaimed in 1870, at the Ecumenical Council of the Vatican, defining as a dogma of the Faith the Infallibility of the Pope, which, by virtue of a special aid from God, he enjoys when he speaks *ex cathedra,* that is to say when, as Pastor and Teacher of all Christians, by his supreme authority he defines a doctrine of faith or morals and imposes it upon the Universal Church.

It is the infallibility of the Pope which is thus defined, not his impeccability, as is so often stated in ignorance or bad faith.

The Pope is infallible, by virtue of a special divine aid, not when he speaks of natural science, nor even when, in matters of faith, he expresses his personal opinion, but when, freely and without constraint, he decides, as the Universal Pastor and Supreme Doctor of the Church, questions of faith or morals.

This infallibility, thus understood in accordance with Catholic doctrine, is absolutely indispensable to enable the Sovereign Pontiff to exercise his divine ministry; it flows direct from the very words that Our Lord addressed to Peter.

In fact, Peter is the foundation rock of the Church against which the gates of hell shall never prevail. Peter must strengthen his brethren in the faith in which he himself can never be lacking thanks to the prayer of Christ. He must also feed the whole flock of Christ. Now, if Peter could be mistaken in questions concerning salvation, that is to say, in dogmatic

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*Pastoral Letter of His Eminence Cardinal Gregory Peter XV Agagianian, Armenian Catholic Patriarch of Cilicia. The body of the Pastoral Letter was printed in installments, of which this is the conclusion.

or moral decisions, the devil would prevail against the Church, the faith of Peter would be found wanting, and instead of nourishing the flock of Christ in truth, he would plunge it into error.

Such then is the Sovereign Pontiff according to the Holy Catholic Faith, the teaching of the Fathers and the practice of the Church since the days of the Apostles to our own day.

What is more, in the light of this truth, so easily explained, one finds it natural and indispensable that the Catholic world has a profound respect and a great veneration for the Holy Father, and renders him fidelity and an indefectible obedience, since it sees in him the Vicar of Christ, the Successor of Peter, Prince of the Apostles, the Supreme Pastor, the Universal Teacher, the Common Father, and, as St. Catherine of Siena said, savouring the whole sweetness of her words, "the sweet Christ on earth".

* * * *

The human mind, rebelling against the faith and the consequences that follow on the faith, accumulates difficulties and objections against the Primacy and Infallibility of the Sovereign Pontiff which learned men and apologists have fully refuted.

For example, the pretence is made that, Christ Himself being Founder and Head of the Church, one cannot, without demeaning Him, admit St. Peter and his Successors as Founder and Head of the Same Church.

However, Catholic doctrine is clear on this point: Christ is not only the Founder of the Church, but He is and He will always remain in Himself alone the Founder and the only Foundation, but invisible, while Peter is the visible Founder, founded on Christ and sustained by His power.

Therefore, Christ remains the true, though invisible Head of the Church, the source of all authority and of all supernatural grace, while Peter is the visible Head, placed over the hierarchical government of the Church in the name of Christ and as His Vicar.

There can, therefore, be no injury to the dignity of Christ, seeing that the supreme authority and universal jurisdiction of the Sovereign Pontiff is a creation of the will of Christ. And just as the heavens, God's handiwork, "show forth the glory of God" (Ps. XVIII. 1), so the Holy Roman See, the work of Christ, shows forth the glory of Christ. In fact, the Catholic doctrine of the Primacy is the expression of unshakable faith in the efficacy of the words addressed to St. Peter by Jesus. Every Catholic believes that these words have preserved, all down the centuries, their reality and their force, through their relation to the Apostolic See. This doctrine does not in any way demean Christ. But, on the contrary, it is the exaltation of His Divinity, of which at the same time it furnishes an easy and clear proof.

Non-Catholics attack the primacy of the Sovereign Pontiff with vig-

our, because, say they, it destroys the autonomy and the liberty of the national churches.

But, in speaking of the Church, the matter of real importance is to know how its Divine Founder conceived it and willed it to be. As we have already seen, Christ did not found divers autonomous Churches, but one single Church for all men and for all times: one in faith, one in worship, one in its supreme government. And He willed that the centre and source of this unity should be Peter, always living in his Successors in the See of Rome.

On this subject Saint Nerses of Lampron writes, in his "Commentary on the Holy Mass": "One only faith, one only baptism, one only Church gathered from the different nations, who are begotten in Baptism and bear the name of Christ".

It is necessary then to admit this divine constitution of the hierarchy which, while imposing veritable dependance on the Holy See, is the safeguard of liberty for the children of God obedient to Christ, or to give up using the name of Church of Christ since the fundamental and immutable constitution of the Church is denied.

Furthermore we must add that if 400 million Catholics, belonging for the greater part to the most civilised and free peoples of Europe and America submit voluntarily, in accordance with the entire authentic teaching of Christ, to the Holy See, in which they glory and of which they are proud, this shows that such submission has nothing humiliating or subservient which could break the noble and legitimate flight of the human mind towards truth and science, towards liberty, towards devoted love and sincere attachment to home and fatherland.

Far from it, the history of the centuries attests that the separated Christian Churches which refuse hierarchical submission to the Holy Roman See fall under the offensive and anti-evangelical "yoke of bondage" (Gal. V. 1), or are destined to be indefinitely broken up, reducing the one and only Gospel of Christ to hundreds of systems and interpretations often contradictory the one to the other.

It is, indeed, fatal — and we find in this a warning of Divine Providence — that those who, instituted and invested with universal distinction by Christ, refuse submission to the Holy Roman See, fall into dependance upon civil governments, easily become political instruments, and suffer from the consequences of all national and political upheavals, with the result that they are eventually unable to preach the Gospel in its integrity and are reduced to the rôle of mere officiants.

Is it not in this debased condition that the separated Churches of the East have lived for centuries? First the Byzantine Emperors, then the Czars, have they not dominated the Church and made her a wheel in the government's car? And, in the Ottoman Empire, have not the Christian

Bishops been playthings in the capricious hands of the Sultans and Vizirs?

During those ages, however, the Civil powers had some respect for Christ, or at least for God and religion. It has been reserved for our unhappy days to unveil the last and tragic consequences of this anti-evangelical "autonomy", with respect to the Holy See. The conscientious man gazes stupified across the "Iron curtain" at the separated Churches — or rather, we should say, at the chief ecclesiastics, for the people are irresponsible victims — submitting to and cooperating with totalitarian governments who preach atheism unceasingly and impose it on the schools and on every manifestation of public life. Do these ecclesiastics not hear the reproach of the great apostle of the Gentiles: "Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" (2 Cor. VI. 14, 15).

Alas! is not this also the lot of the national Armenian Church? While continually repeating the word "autonomy", is it not reduced to a bitter and humiliating servitude, not only in its Centre, but even in the ramifications of the Diaspora, to the point that every informed Armenian sees himself obliged, to his great regret, to repeat the words of Moses of Koroun: "I pity thee, O Church of Armenia".

Quite lately, on the eve of one of the most sacred feasts, the State Radio of Soviet Armenia broadcast blasphemies against the fundamental truths of Christianity, which, for many centuries have inspired our oppressed people to the finest and most glorious deeds, and the same broadcast called the ecclesiastics "Ministers of lying and hypocrisy". This broadcast was heard everywhere. The Armenian people, deeply Christian as they are, were troubled and made sick at heart. They demanded a protest, resistance — doubtless on moral grounds — out of respect for religion and human dignity. But everywhere the responsible ecclesiastical heads maintained perfect silence. What explanation can there be of this defeatist spirit when such insult is flung in the face of the Church, when its body — its material buildings, convents, and churches, — nay, even its very soul is crushed and trodden under foot?

Our heart, as Pastor of the Armenian Church, vowed to the love of the Christ-God and burning with affection for our martyred people, feels profoundly desolate at the sight of this sorrowful state of the nation. "Zealous for the traditionns of our fathers" (Gal. I; 14), we believe it to be our duty under the circumstances to repeat once again with all our force and in the name of the Armenian people, the profession of our fathers: "Christ is my God, and I will glorify Him; He is the God of my father, and I will exalt Him". (Armenian Breviary).

We publicly protest against and condemn the blasphemies and insults uttered against religion and Christian dogma, by a government which has

been imposed by force on our country, and which is, by the great majority of our people, especially in the Diaspora, abhorred.

And now, let us consider the case of a Church, united to the Holy See and belonging to the Catholic world, placed in the same political circumstances, as, for instance, the Catholics of Rumania, and the Ukraine.

First of all, the feeling of the inviolable liberty of conscience is more profoundly rooted in the lives of the faithful Catholics, who feel themselves to be the true heirs of the courage of Peter, the Prince of the Apostles, proclaiming before the Sanhedrin: "We ought to obey God rather than men". (Acts. V. 29).

Further, if Catholics, persecuted by tyranny, find it impossible to protest, there are their brethren in the faith, dispersed in all parts, and more especially the Apostolic See, the Centre of the holy faith, who will protest. The body, so to speak, of the persecuted Church — sanctuaries, schools, clubs, convents, press — may be burnt or torn to bits, but the soul remains unharmed. When the tempest has passed, the faith guarded intact will come to life again and repair the ruins. Persecution will have served once more to adorn the immaculate brow of the Church with the aureole of courage and martyrdom.

No one would wish to find here any intention of reproach in what we have said with wounded heart of the "National Church". The present sad state of things is to be attributed less to individuals than to the system of "autonomy" which we regard as a political and religious misfortune.

Let us add one more reflection:

The "National Churches" lose very quickly the sense of unity and universality which is the key-note of the Gospel: the sense, we say, of those characteristic features of the Church of Christ, which would have been destined never to spring forth from Judaism had that Church been bound to one people or to one region.

We are limiting our case to the Armenian Church in particular. We find that this Church, at the beginning of its Catholic origin, urged by the Apostolic spirit, applied itself immediately to preach and propagate the Gospel of Christ, diffusing it widely amongst its neighbours, such as the Georgians and the Alans. But, little by little, thanks to the "autonomy", she has retired into her shell and no longer hears that Christ's message: "Go ye into the whole world and preach the gospel to every creature" (Mark. XVI. 15), was addressed to her sons also. Are we not obliged to say that she has failed in the mission Providence assigned to her of propagating the holy faith in the East? We are profoundly convinced that the Armenian Church, built on the Rock of Peter, would have played a remarkable part, especially in the East, from the point of view of the apostolate, and that she would even have shone resplendently in the Universal Church by the genius of her sons, their ideals and devotion, placed at the

service of the diffusion of the light of the Gospel and Christian civilisation.

Alas! only because of "autonomy", the Armenian Church, instead of finding her life and development in true Catholicism, has shrunk to the proportions of a community broken off and lost in a corner of Asia.

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The enemies of the Catholic Church, in order to disparage the Holy See, often speak of the evil Popes who have occupied the Chair of Peter.

Let us say at once that, according to accurate historical data, the unworthy persons promoted to the Pontifical Throne can be counted on the fingers—there are not more than six or seven of them. Although reprehensible in their private lives, not one of these Popes has ever published any decree or mandate contrary to faith or morals. In this, the faithful recognise and bless God's solicitude and special aid in favor of His Church, for enabling her to preserve ever intact the doctrine and the moral law of Christ and remain always holy in the irreproachable life of thousands of her faithful, notwithstanding the reprehensible conduct of certain of her sons, occasionally even among her highest ministers.

But what are six or seven Popes among two hundred and sixty-two Pontiffs, of whom eighty-one are Saints, raised to the honours of the altar as martyrs or as confessors of the holy faith or because of their heroic virtue? The others have been, in their turn, by their irreproachable and exemplary conduct, venerable and respected persons and elect souls, uniting zeal with piety, sanctity with learning, and humility with greatness. What series of religious rulers is there that could appear at the bar of history more pure, more full of glory and of useful and durable labours? How much more just and edifying would it not be to display before the eyes of the world the immense merits of the Holy See and of her Pontiffs and to recall the multiform benefits resulting therefrom for all the world for two thousands years!

How many Popes have shone brilliantly in wisdom and extraordinary courage, standing forth as intrepid defenders of the holy faith against heretics, the erring, miscreants and pagans!

And what shall we say of their initiative in propagating the holy Faith and the innumerable benefits of Christian civilisation among the barbarian nations? It was the Popes who sent missionaries to Gaul, to Spain, to England, to Germany, to the Scandinavian countries and to the Slav peoples, to the Orient and even to China. When Christopher Columbus opened the way to the New World, again it was the Popes who directed the missionaries towards Mexico, Brazil, and Peru. And is not exactly the same thing being repeated today in Africa, Oceania and indeed in all parts?

It is to the Church and principally to the Popes that we owe the abolition of slavery and slave trading. First, by their moral influence, they

transformed morals; then they inculcated the sense of dignity and equality among men and the inestimable value of every soul, even the humblest; lastly, it is they who promulgated laws on these matters in the Councils. Voltaire himself wrote of Pope Alexander III: "It is he who, in the Council of the Lateran, in 1167, suppressed slavery. If men have become the masters of their rights as human beings, they owe it principally to Alexander III".

Always and everywhere the voice of the Popes is to be heard in defence of the true, fundamental liberty of every man: each man has his own, personal responsibility, for which he must render account to God and which prevents him from becoming the slave of the State, of other men, or of his own passions.

What courage the Popes have shown in saving the dignity of the family in the midst of a corrupt world. They have constituted themselves the resolute defenders of mother and child, the two weaknesses sacred in the eyes of God. They have threatened with grave sanctions the abandonment of infants. Has not even the child his undeniable rights as a creature of God, made His adopted son in Baptism? They have opened, encouraged and supported homes for children, just as they have given refuges of aid and assistance for easing all sorts of human miseries.

Respect for woman was already consecrated by the grandeur of Mary, raised to Divine Maternity, and by the filial devotion towards her which Christian teaching inculcates. The passions of corrupted humanity can darken the most limpid horizons — the Popes are on guard. The unity and indissolubility of legitimate and valid marriage remains firm, thanks to the Sovereign Pontiffs alone, who have at times withstood the fury even of monarchs.

Who, more than the Holy See, has encourageed science and brought it within reach of man? The most ancient and most illustrious Universities in Europe, in Italy, France, Spain, Austria, Hungary, and Germany have been founded by or enriched with privileges by the Popes, who have long been the greatest Maecenas of every branch of science and the fine arts. This is so much the case that a Protestant historian, Gregorovius, writes: "We owe to Rome schools, libraries, literature, grammar, painting and architecture".

While being the defenders of the liberty of peoples against tyranny, the Sovereign Pontiffs have also been invincible champions of the liberty of spiritual authority, and have safeguarded its independence at the price of bitter struggles. When, in the Middle Ages, the Emperors attempted to reduce the Church to slavery and to trample liberty of conscience under foot, the Holy See rose up as the sole tower of resistance and the one bastion of liberty.

How important and efficacious was and remains the Holy See's in-

tervention for equitable solution of "the social question", not only by calling for charity but also by preaching justice and by the clear and bold statement of principles. Having indeed for more than a century, as by a prophetic insight, seen the terrifying clouds which were gathering on the horizon of humanity, the Holy See sounded the alarm and clearly proposed the remedies. This is one of Papacy's loftiest glories in modern times — particularly since Pius IX.

Pius XII, the present Pope, is the heir to all these lofty deeds, and he has enriched them with new merit. For ten years — a period which, as His Holiness himself declared in his radiomessage at Christmas 1948, for events and disturbances, trials and anxieties, bitterness and griefs, has not its equal in all the centuries of the history of mankind — he has been steering the Bark of Peter through stormy seas and obstacles without precedent, with an unshakable faith, a luminous vision, a love and devotion without bounds.

He, elected by Conclave of Cardinals of March, 1939 was, in a sense elected by the Catholic world, which greeted with indescribable joy the elevation of Pius XII to the Apostolic See. Special Delegations, composed of Royal Princes and official personalities representing 40 nations, assisted at his triumphal Coronation.

The world was sitting on a volcano. Pius XII — the Angel of Peace, whose shield bears the dove with the olive-branch, symbol of peace, and whose name and Christian name both suggest peace — sounded from his very first messages, an urgent call for peace, indicating the means to all men and warning them against armed conflict.

Alas! a few months later the Second World War broke out, with all its moral and physical terrors.

Confusion of ideas, stimulation of reciprocal hatreds, ruin and destruction everywhere, bombardment of towns, even of the Eternal City, menaced with extermination, massed emigration of peoples . . . behold the sorrowful situation which had been created in the world!

Pius XII was the providential Pastor. His allocutions, his encyclicals, his radio-messages, which fill some ten volumes, are torches of light, dissipating the darkness and radiating the Gospel of Christ: his teaching is addressed to Holy Church and to all mankind according to the needs and necessities of individuals, families, and all classes.

The belligerants spoke of a new social order. But alas! their hopes crumbled quickly, and the world is once more divided into two camps.

How often Pius XII has formulated, with profound conception and clear exposition, the human and Christian principles of a *true New Order*. What a benefit mankind would receive if they would only listen to him! History has already inscribed his name in the list of the greatest benefactors of mankind: for "Not in bread alone doth man live, but in every word

that proceedeth from the mouth of God (Matt. IV. 4.), and Pius XII has been the messenger of the Word of God during all these years of confused and troubled ideas. In the midst of the general hatred the Holy Father has preached love, recalling to mankind that we are all children in Christ of the same Heavenly Father and created for the same eternal destiny.

He has been the Good Samaritan to suffering humanity, charging his Nunciatures and Apostolic Delegates, Religious Houses and other services especially organised for the purpose, to transmit news of prisoners of war and displaced families and to render all kinds of services to the needy of every nation. The concise description of these humanitarian undertakings which would fill many volumes, will remain to prove once pore that the Holy See of Rome is always revealed throughout the centuries as "President of Charity".

The civilised world and above all the Catholic world was sorrowfully moved by the distressing news that Rome, the cradle of civilization and the Capital of Christendom, was threatened with disaster: that one of its suburbs had already been bombed and that there were many dead and wounded under the ruins. Pius XII hastened to the scene of terror, to calm and console the afflicted and frightened crowd — and his white soutane was to be seen stained with the blood of his children.

He set to work at once redoubling his efforts to implore the belligerents and to threaten them with the term "parricides" if they destroyed the centre of civilization, the Capital of Christianity. Thanks to him, Rome was declared an open city and was saved from further attacks. Pius XII is justly acclaimed Defender of the Eternal City.

During the war, tens of thousands passed through the Vatican, to be received by the Holy Father, to kiss his hand and receive the Apostolic Benediction. When the armies, composed of soldiers from the five parts of the world, arrived in Rome, and brigade after brigade succeeded each other, they all, Christian or not, wanted to see the great Pontiff, who, deeply conscious of his universal Paternity, had for each a word of encouragement, of exhortation and of benediction. The radiant figure of Pius XII remains deeply graven in their hearts. They speak of him to their children, as one of the most moving and most consoling of their memories in war-time and indeed in all their lives.

In the midst of these extraordinary and truly exhausting labours, Pius XII — on whom weighs "solicitude for all the Churches" (2 Cor. XI. 28) continued to pursue, by Encyclicals and special directives, the intensification in the Church of interior life and the spirit of piety, the perfecting of the sacred sciences and study of the Scriptures.

The Oriental Rites as well did not cease to be the object of his special care. Even during the War, by order of His Holiness and under his assi-

duous surveillance, the study and editing of the Code of Oriental Canon Law was continued, and it is destined to be a master-piece of its kind.

Profiting by the occasion of the XVth centenary of St. Cyril of Alexandria, Pius XII made a paternal appeal to the peoples of the Orient, inviting them to resemble their ancestors who, united to the Holy See, shone both in their learning and their holiness. He assured them, once again, that their legitimate traditions, their sacrosanct Rites and their hierarchical organization — provided that they were in conformiy with the authentic and entire doctrine of Christ — should suffer in no way from this sacred union.

And when, by the mercy of God, the terrible world war came to an end, what was the situation which confronted the Holy See?

Mankind, tired, exhausted and bruised, was longing for peace, for which Pius XII had yearned and prayed more than anyone. There was room to hope that all, at the price of no matter what sacrifice, by mutual concession and in a spirit of understanding, would bring about a period of peace, faithful to the great declarations and charters which the victors had solemnly signed.

But alas! in 1945 there burst forth in the East, with the complicity of the dissident Ecclesiastical Heads, an unjust and impious strife against the Holy See which became increasingly violent in those countries where the atheistic Communist party had seized the power. The clergy and the Catholic people in these countries lived and still live through days of persecution which, by reason of their violence and their infernal methods, outdo those of Nero's time. With one tyrannical stroke of the pen the time-honoured Catholic Hierarchy was declared suppressed. Bishops, priests, and millions of Catholics are doomed to prison, to exile, to hunger, or are handed over to ignoble tribunals, because they wish to remain faithful to the Holy See. To crown this iniquity, not long ago a Prince of Holy Church, Cardinal Mindszenty, the intrepid defender of the rights of the Catholic Faith and the liberties of the noble Magyar people, after a mock trial, a deliberately prearranged affair, was condemned, in spite of the indignation and protests of the whole world, to life-imprisonment.

This persecution, iniquitous and unjust from every point of view, made the sensitive heart of the Holy Father bleed and wounded him to the quick.

However, in spite of all, Pius XII, the good and valiant Shepherd, feels nearer to his sons in these days of suffering, and of glory too. So far as it is in any way possible, he makes his words of consolation reach them all. He invites the Catholic people to pray and implore strength for the persecuted and conversion for the persecutors and in penance to expiate

the impieties committed. He raises his voice also in protest before the whole world against these unjust and unheard-of deeds of violence.

* * * *

Venerable Brethren and Dear Sons,

"The gates of hell" believe that they have power to vanquish the Church of God and the See of Peter, upon which she is founded. From all time the satellites of Satan have waged war upon her. From all time they have had the audacity to declare: "The time of the Church is accomplished — her days are full — this is the last Pope we shall see".

In 1940, during a great manifestation in the Piazza of St. Peter's at Rome in the presence of the Holy Father, a soldier of Hitler, drunk no doubt with the opium of world domination, said in a sure and satisfied tone: "This is the last year when things like this shall take place. The Führer will not tarry." What he meant was that Hitler would come to live in the Vatican in the place of the Popes who would have disappeared for ever!

All down the centuries the tyrants of every race and the persecutors of the Christian name and civilization have spoken thus since the time of Nero to our own day. But the Church of God persists and remains founded on the rock divinely placed, not voiceless and tottering institution cut off from the past and become the plaything of worldly passions, but always and everywhere "the pillar and ground of the Truth" (1 Tim. III.15), as young and vigorous today as She was in the Cenacle on the Day of Pentecost.

What honour and glory is ours who belong to this immortal Church and who are sons of her August Head, the Vicar of Christ! Urged by our infinite gratitude towards God with the Apostle we exhort you to give thanks "to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love: in Whom we have redemption through His Blood, the remission of sins" (Col. I, 12-14).

Yes, the Catholic Church, sole depository of the Faith and furnace of inexhaustible love, continues firmly her salutary and irreplaceable Mission throughout the world. The Sovereign Pontiffs continue to steer the Bark of Christ, with the certainty that, in spite of every tempest, she will never be submerged, and that their succession is guaranteed by the Divine promise: "The gates of hell shall not prevail against her". However, neither individuals nor even nations have such a promise. They can be lost in the terrible storms if they leave the vessel which would conduct them to the port of salvation and if they separate themselves from the Apostolic

See in which the Pope, Successor of Peter does not cease to execute the order of Christ: "Strengthen thy brethren".

In order to avoid the disastrous consequences of shipwreck of the faith, this is what every sincere Catholic must do: Adhere with all his soul to the Church. "Do not separate thyself from the Church," says St. John Chrysostom, "nothing is stronger than the Church. Thy hope, it is the Church; thy salvation, it is the Church; thy refuge, it is the Church. She is higher than the heavens and wider than the earth. She never ages, her vigour is eternal. Therefore, Scripture, to show us her unshakable solidity, calls her a mountain". (Hom. of Capto Entropio; n. 6.)

To adhere to the Church means to live the holy Catholic Faith, cherish it as an inestimable treasure, deepen one's knowledge of it, keep it as standard and norm in all the events and circumstances of life and lastly to guard it intact in the whirlwind of errors and corruptions of our day.

To this end, it is needful to fly the reading of newspapers and books that sow the venomous seed of immorality and unbelief, to lead a pure life conformed to the luminous path traced out by the commandments of God, to have recourse always to prayer and to the Holy Sacraments. In this way the Faith will be rooted more and mort deeply in our soul and we shall be able, in the hour of temptation and persecution, to repeat courageously the word of our Ancestors: "No one will be able to shake us in this Faith" (Eghichius)

How wise is the command of our holy Fathers, ordering us to repeat this prayer every day at Vespers: "Lord all-powerful, increase our faith, our hope, our charity, and all our deeds of virtue. Grant to us, Lord to be and to remain firm in faith, hope, charity and in the observing of Thy commandments". (Breviary).

Let us implore from the depths of our heart these heavenly graces: increase of faith, hope and charity; a life adorned by acts of virtue and marked by observavnce of the divine laws. Then all the difficulties against the holy Faith, which must have their roots in hearts and not in mind, will be dissipated as mist under the warmth of the sun's rays.

We must not only adhere to the Church, but we must also adhere to the Sovereign Pontiff, who is the foundation of the faith and the representative of Christ's love for man.

For a true Catholic, there is nothing so sweet and natural as profound respect for the Holy Father and sacred obedience to his words and his messages of eternal life; two virtues which have their crown in the filial love which beats in the heart of the Catholic world for the Common Father, sharing in his sorrows and in his joys, contributing to all his charitable and missionary works, and praying always for his intentions.

Was not this what the newly born Church did in that hour when the first Pope, the Prince of the Apostles, was thrown into prison by the order of Herod, and "Prayer was made without ceasing by the church unto God for him"? (Acts. XII. 5).

* * * *

Given at our Patriarchal Seat, at Beyrouth, the 12th March 1949, the twelfth year of Our Patriarchate.

Gregory Peter XV
Cardinal Agagianian
Catholic Patriarch of Cilicia,

* * * *

HISTORY REPEATING ITSELF.

The Anglo-Catholic Committee for the Church Unity Octave has published its annual call. It bears a text which is so patently true and blindingly illuminating that few in the Church or out of it can accept it unshaken. Yet truth demands respect, and ills must be diagnosed to be remedied. This text which explains events of the past and the present with their consequences by confronting their glaring likenesses on to another constitues an incontestible argument for earnest prayer that all be one again, and remain so through loyalty to the Vicar of Christ. The passage in reference reads thus:

"The behaviour of the governments of Eastern Europe in the face of Catholic opposition to Communism provides an enlightening gloss on the religious history of our own country, and might almost have been inspired by a study of English history. The rulers of Poland, Czechoslovakia and Hungary, determined to bring everything including the Church within their power, have decided upon a common policy. Before much can be done to subdue and stultify the Church the vital link between the local Sees and the Apostolic See in Rome must be broken. To this end the monasteries are closed, laws are passed which make religious integrity to be treason, the Bishops imprisoned and attempts made to set up national churches independent of Rome.

"All this reads familiarly to English people. It is just what Henry VIII did here four centuries ago. He did the same things in order to achieve the same ends, to bring the Church completely within his control and to use it as a docile instrument for his own purposes. Henry's efforts were rewarded with a fairly complete success. The contemporary efforts may also achieve some success, though we will hope that the Catholics in these Eastern lands will also have studied history and will know how to

meet guile with steadfastness. But the faithful and intelligent Catholic will perceive that whatever success the Communists may have, and however long may be able to maintain the rift between their subjects and the Holy See, the tide at last will turn and the broken links be renewed.

"This is what is happening in our own land. After having been withheld from all intercourse with the Holy See for four centuries the English people are again being brought within its orbit. The tide is turning and there is a prospect of the evils of four hundred years being repaired."

* * * *

FOURTH CENTENARY OF THE PRAYER BOOK: AMERICAN OBSERVANCE

At the Cathedral of Saint John the Divine in New York on September 15 there was inaugurated the first of a series called Eucharistic Congresses, held to commemorate the fourth centenary of the promulgation of the First Prayer Book (1549) of Edward VI. These observances were sponsored and directed by the American Church Union, an association largely clerical organized within the Protestant Episcopal Church in the United States of America "for the maintenance and defence of Catholic principles". The solemn eucharistic function was celebrated by the Protestant Episcopal Bishop of Long Island, assisted by the retired Bishop Robert E. Campbell, O.H.C., formerly in charge of the missionary district of Liberia, and the Bishop of Northern Indiana, who were listed in the official program as "deacon" and "subdeacon" of the rite. The Bishop of New York was enthroned in the sanctuary, where his suffragan also was stationed. In all, twenty-eight bishops of the Anglican Communion participated in the congress, including the Primus of the Episcopal Church of Scotland; the English Bishops of London, Oxford, Bath and Wells, and Bradford; the Irish Bishop of Derry and Raphoe; the Bishops of Bermuda, Trinidad, Barbados, Nassau, and Honduras, all in the Province of the West Indies; the American Episcopal Bishops of Dallas, Puerto Rico, Haiti, Maine, and Quincy; the suffragan Bishops of Tokyo and Long Island; and the retired Bishops Littell of Honolulu and Dallas of New Hampshire. The sermon at the New York Congress was given by the Right Reverend J. W. C. Wand, Lord Bishop of London. There were about 800 persons, clerical and lay, in the procession that preceded the liturgical function, and a total attendance of 6,000.

The theme sentence of Bishop Wand's sermon was: "The Catholic faith is a religion of authority", He stressed the importance of the principles of "the Catholic life as reflected in the Book of Common Prayer", namely, ecclesiastical authority, eucharistic worship, and sacramental life.

He contrasted what he held to be the spirit of the Prayer Book with "many types of thought which lead people to believe that they can choose their own way in life without any regard to any regulation except their own whims, a course which he held would lead to "complete anarchy in which every one would do what was right in his own eyes".

The New York Conference was the prelude to similar congresses held at Jamestown, Virginia, where the first Anglican settlers in America worshipped according to the forms of the Prayer Book in 1607, at Cleveland, Milwaukee, Dallas, Los Angeles, San Francisco, and Seattle. In all the American Church Union observances, great stress was laid on the Catholic features of the First Prayer Book, such as retention in general of the old Sarum arrangement of the Eucharistic rite, specific reference to the real presence, sacramental absolution, unction in confirmation and the visitation of the sick, the prescriptive use of vestments, and even the title of the liturgical observance, "The Supper of the Lord and the Holy Communion, *commonly called the Mass*". In these features the theme of the Eucharistic Congresses differed radically from official observances held in the various dioceses of the Protestant Episcopal Church, where the stress was rather on the substitution of the vernacular for Latin, the simplification of the calendar, and the popularization of the choir offices. Ecclesiastical leaders of more evangelical stamp also pointed to the triumph of reformation principles espoused by the principal compiler of the Prayer Book, Archbishop Thomas Cranmer, and referred to the completion of this Protestant trend in the Second Prayer Book, that of 1552, in which most of the Catholic features were eliminated. Anglo-Catholics of the most advanced type, such as those belonging to the Confraternity of Unity and the Society for Promoting Catholic Unity, deplored the festivities commemorating the centenary because they purposely failed to accentuate the strongarm political methods coupled with the clever use of equivocal expressions on the part of the compilers of the volume in order to transmute the original schism of Henry VIII into a permanent separation from the faith of Rome, to which the mass of the people of England still wished to bear allegiance.

Detached readers of Bishop Wand's sermon at the New York Congress might well endorse the eulogy of the sacramental life the address contained, and also agree fully with his appeal to divine authority as the ultimate arbiter of positive religious truth. On the other hand, historical evidence has so far failed to prove any proper ecclesiastical sanction for the authorization of the First Prayer Book. Writing of its origin in his History of the Church of England, Volume III, p. 5, the Anglican Canon Dixon says: "the Convocation of the clergy had nothing to do with the first Act of Uniformity of religion. Laymen made the first English Book of Common Prayer into a schedule of a penal statute. As little in the work itself, which was then imposed upon the realm, had the clergy originally

any share." Certainly even Anglicans will not assert that the boy-king Edward VI, his dominating counsellors, or the subservient Parliament responsible to these crafty statesmen were authentic channels of Divine revelation. But if they were, then the Second Prayer Book (1552) terminated officially any vestiges of Catholic principles enshrined in the First, and intentionally so. Historically, the First Prayer Book was but a station on the way to a more thoroughly protestantised guide to worship, and was meant to palliate a people still essentially Catholic in belief and devotion. Efforts to enrich the Second Book, in 1662 and in America in 1928, in the direction of the original Edwardine manual, of themselves give evidence of the triumph of Calvinistic dogmatic and sacramental teachings in the subsequent Book, for which again Archbishop Cranmer was chief instigator.

Permission to use the eucharistic rite of the 1549 Book, quite generally given by the American Episcopal Bishops to their clergy for the centenary observances, is a further admission of the inadequacy of the present official manual of prayer to express the principles of the Catholic sacramental life. But even the 1549 Liturgy, while keeping references to the real presence, especially at the moment of communion, abolished all clear reference to the idea of *eucharistic* sacrifice. (The word "sacrifice" does appear in the rite, but in the broad sense of self-dedication and immolation with Christ.) Those who kept the centenary, and were buoyed up with the positive elements retained in the first Prayer Book, might well look beyond it if they would seek an authoritative liturgical collection in which "the principles of the Catholic life" are truly "enshrined" — the missals, sacramentaries, and liturgica of the Universal Church issued authoritatively and not dependent for their acceptance upon their forced imposition on any particular people.

Dunstan Donovan, S.A.

News

ECUMENISM

Episcopal Church Convention Confirms Position on Ecumenism.

A convention of the Episcopal Church was held recently in San Francisco, U.S.A. A report of the Joint Commission on Approaches to Unity presented by Bishop Dun, Bishop of Washington, was well received and approval was given for its continued work on the unity problem within the Church in relation with other Churches in an interdenominational world-wide scope.

In his report Bishop Dun said, "We would stress again the fact that the covenant to stay together, made at Amsterdam, is binding on us all and does not apply simply to the chosen representatives of our Churches who were privileged to attend the first Assembly."

Archbishop of York Says Reunion is the Anglican Mission.

Dr. Cyril Forster Garbett, Archbishop of York, in a warmly applauded speech at the Convention mentioned above made the statement that the worldwide mission of the Anglican communion is the ultimate reunion of all Christendom. He explained that Anglicanism is called to make a distinctive contribution toward healing the divisions of Christendom because, he said, both Catholicism and Protestantism is found within it. The Churches of the Anglican communion confess openly that they are Catholic whenever they say the creed which contains the affirmation "I believe in the Holy Catholic Church." He would have it that they have maintained Catholic scriptures, Catholic creeds, Catholic sacraments, and Catholic Ministry. They are Protestant insomuch as they reject the authority of the Pope and accept Scripture as final authority for what is necessary for salvation. The fact that within the Anglican communion are found both Catholic and Protestant streams of thought enables it to enter into understanding and friendly relations with both the ancient and the Reformed Churches." (EPS)

Ecumenical Council Speaks on Role of Dissident Oriental Churches.

The question has necessarily been raised among the Protestant members of the World Council of Churches whether the Council has room for a church which considers itself as "holding the whole truth and as being the only true Church on Earth." Dr. Vissert Hooft, General Secretary dealt with this problem in his report to the meeting of the Central Committee at Chichester. He said, "This issue has been particulary discussed with the Church of Greece, and different answers have been given to it.

"What can the World Council say in this connection to the Orthodox

Churches? It must recognise the peculiarly difficult situation of Eastern Orthodoxy in the ecumenical movement—but it must ask the churches concerned to remember that—as our history shows—it has been the constant desire of ecumenical leaders to have fellowship with the *whole* of Eastern Orthodox Christendom and that we all feel deeply the tragedy of our separation from many Orthodox Churches.

"And the Council should go on to say that, in these circumstances, it will go out of its way to give the Orthodox within our movement that place to which they are entitled as spokesmen for the whole Orthodox world, who are to remind us of the faith, of the heritage, of the needs of the Eastern Churches.

"With regard to the fundamental ecclesiological issue, the Council can state clearly and unambiguously that it has *not* prejudged the question of the nature of the Church. It is definitely possible for a church which considers itself the true Church to enter into the Council. Nothing in the official documents contains the slightest suggestion that the Council takes its stand on an ecclesiology according to which each church is to think of itself as one of the many *equally* true Churches. Ecumenism does not mean eccesiological relativism or syncretism. It is precisely the originality of the ecumenical movement that it invites churches, many of which are as yet unable to regard each other as branches of the same tree, to enter into fraternal conversation and cooperation with each other, so that they may come to know each other and, if the Lord wills, advance toward a wider manifestation of unity in Him. In this respect the situation of the Orthodox Churches is not fundamentally different from that of many other churches in our movement. It is useful, however, that our Orthodox brethren remind us of this deep spiritual tension in our undertaking which we dare not forget or minimise, if we want really to stay together." (Ec. Rev.)

Preparations for Faith and Order Conference at Lund in 1952.

Twenty non-Catholic theologians of the United States and Canada are planning the contribution of North America Protestant and Orthodox Churches to an attempt to attain universal unity among Churches.

The plans are being prepared by the American Theological Committee, an interdenominational group organized by the World Council of Churches which met at New York City from October 20 to 22, under the chairmanship of Dr. Clarence T. Craig, president of Drew Theological Seminary.

Theological groups throughout the world are preparing four authoritative volumes on what theological and sociological differences keep the Churches divided. These volumes are being prepared in view of the Faith and Order meeting to be held at Lund, Sweden, in 1952. Dr. Craig terms the last of these volumes "the most concerted effort ever made at a

constructive synthesis" of Christian beliefs held by Protestant, Catholic and Orthodox Churches.

Professor Walter M. Horton of Oberlin Graduate School of Theology, Ohio, is convinced that theologians have finally "hit the bed-rock systematic difference" which is keeping the Churches apart." On the one hand, the more authoritative types of Churches emphasize the historical continuity of the Church, while in the other hand, the more loosely organized Churches emphasize direct personal experience with the Divine. "Either of these emphases, pushed to its logical conclusion, would destroy Christianity," Dr. Horton said, "and the Churches are beginning to find it out."

Professor Horton's theory seems to avoid the question of whether or not Christ founded one Church, for if He did, that Church would of necessity be today an historical Church. We find that he promised to remain with such a Church, and insomuch would visit its members with a "direct personal experience with the Divine", which is in fact effected in an ineffable mode through the Sacraments. Since he promised that this Church of His would through His divine protection resist until the end of time, one need not, in any case, fear its destruction. Yet, the general experience of the Faith and Order group would warrant good hope of rich discoveries in this new orientation of sincere study.

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ROME

Pope Pius XII Encourages the English CYM's to Spread the Heritage of Faith.

The last number of *Unitas* quoted the Holy Father's words to the London Oratory in which he called upon the English Oratorians to unite with their non-Catholic brothers in charity with a will to give them the fullness of the truth. He has since reiterated his desire for a warm Christain love of the Church's unity to spread among English Catholics. When he received 250 members of the Catholic Youngs Men's Society on October 12th, he evoked the venerable tradition of the Church in England, the Church of Eleutherius, Celestine, and of Gregory the Great who had sent Augustine to England to restore the faith, largely overthrown by barbarian invasions. In His person, the successor of those great Popes, the same zeal for the salvation of the valiant English people burns. He wishes that the members of the CYM, whom he terms "instruments and helpers in that great redemptive work" be encouraged "to do what they can, by word as well as by example, to assist their less fervant Catholic

brethren, and also their *non-Catholic friends and acquaintances* who may be desirous to know more about the True Faith."

Courses in Anglican Theology.

Three new courses at the Gragorian University reflect the increasing interest of the Catholic Church in the general move toward reunion. These courses are resigned to promote a more enlightened understanding of our non-Catholic brothers among those who will specialise in unionistic endeavours. These courses are *de theologia Anglicanorum,* (Theology of the Anglicans) with Fr. Joseph Gill, S.J., as Professor; *de theologia morali apud Anglicanos* (Moral Theology among the Anglicans), with Fr. Michael a S. Fabregas as Professor; *de mediatione salvifica Ecclesiae erga eos qui tantummodo voto ad eam pertinent,* (Salvific mediation of the Church for those who belong to it merely in *Voto*) with Fr. Francis Xavier Lawlor as Professor.

INVITATION

Visitors at Rome during the Holy Year who are not members of the Roman Catholic Church will receive a special welcome at the UNITAS office. UNITAS will be prepared to give information to those desiring a clearer knowledge of the Church, and will strive as well to be of service to those who wish to visit the historical monuments of Christianity in the Eternal City.

UNITAS
Piazza Farnese 96
Rome.

ENGLAND

The Fellowship of St. Alban and St. Sergius

The Fellowship of St. Alban and St. Sergius, an interconfessional organization comprised of Anglicans and separated Orientals, held its annual conference at Abingdon, Berkshire, England from July 27 to August 17. It is an energetic ecumenical organization whose activities are directed to prayer, thought and friendship. *The Doctrine of the Church* was the general subject of the Programme which was made up of alternating Anglican and Oriental liturgical services, study sessions, conferences, and meals and recreation in common.

Live attention was given to a discussion of the Catholicity of the Church. The Orientals conceiving of it as an intensive plenitude possessed

by the separated Oriental Church and the Anglicans seeing it as extensive in time and space, considering it mostly as something in the eschatological order yet to be realized. (Istina)

Commemoration of Dominic Barberi.

A very touching ceremony in honour of Fr. Dominic Barberi was held at Aston Hall by the Passionist Fathers on September 7, Commemorating the centenary of his death (cf article elsewhere). Faithful, young and old, invalids in wheel-chairs, Religious and Clergy had made the two mile walk from the nearby town of Stone.

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DENMARK

Books Collected to Start Catholic Library in Denmark.

Miss Maria-Louise d'Auchamp, a Danish librarian, has made a tour of the United States gathering offerings of books to found a Catholic Library and Information Center in Copenhagen. She has acquired some 2,000 books deriving from the Catholic University of Washington, Georgetown University, the Guild Studio in New York, and almost every university and seminary she visited on her cross-country tour. The books will be sent to Copenhagen at the expense of the National Catholic Welfare Conference. Books were also sent from all parts in response to an appeal published in the Jesuit weekly *America.*

Information Center which is projected, besides a library for clergy and faithful, will have an information office at the disposition of non-Catholics similar to those of the Paulist Fathers in the United States. It will be instituted under the auspices of Bishop Theodor Suhr, O.S.B., Apostolic Vicar of Denmark. The Catholics now about 1% of the population of four million inhabitants.

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UNITED STATES

Golden Jubilee of Atonement Friars Dedicated to Unity.

On the Feast of St. Francis, October 4, the Franciscan Friars of the Atonement held an elaborate celebration to commemorate the coming of their founder, Fr. Paul Wattson, to Graymoor. He had arrived there to take up the Franciscan life on the eve of the feast in 1899. He was then Episcopal clergyman who with Lurana White, founder of the Sisters of Atonement, had dedicated themselves to the Franciscan life, with the in-

tention of working for a return of the Anglican Church to the See of Peter. He had initiated the *Church Unity Octave,* now known as the Chair of Unity Octave, in 1908. In 1909 he led the Congregation of the Friars and the Sisters, in a corporate entry into the Roman Catholic Church. Among his many generous labors for unity should be remembered his essential part in the foundation of the National Catholic Near East Welfare Association.

The Friars of the Atonement, now numbering 99 priests and 49 lay brothers, are dedicated to the two-fold aim of Christian Unity and home and foreign mission work. They continue to sponsor the *Chair of Unity Octave,* which has been approved, blessed and richly indulgenced by the Holy See.

Scandinavian Catholic League Will Mark Its Fortieth Anniversary.

Founded in New York on February 3, 1910, Saint Ansgar's Scandinavin Catholic League, an association of Catholics of Scandinavian birth or descent in the United States and others interested in the growth of the Church in the northern countries, will this year note the fortieth anniversary of its establishment. The idea of uniting in a religious association American Catholics of Scandinavian origin was first broached by the Rev. Erik A. Wang, of Bergen, Norway, on a visit to America in the first decade of this century. The value of such an organization to strengthen the faith of Scandinavians who had emigrated to the United States and there, free from the restraint of the laws of the motherland, were able to make contact with and in time embrace the Catholic faith, was forcibly presented to a group of fellow Danish and Norwegian Catholics by Mr. Frode C. W. Rambusch of Brooklyn, and the original parent unit came into being in New York. In its early days it was encouraged and sustained by the interest of Archbishop (later Cardinal) Farley of New York and Bishop Charles H. MsDonnell of Brooklyn. In a short time it attracted the attention of scattered Swedish Catholics in America, and ultimately its membership embraced also Finnish and Icelandic converts. At the present time the League has fifteen branch units, principally in the states of North Dakota, South Dakota, and Wisconsin, where Scandinavian immigration has been heaviest.

The League publishes and distributes apologetic and devotional literature in the five Scandinavian languages. Annually it publishes a handsome *Bulletin,* profusely illustrated, which tells of the work of the Church in the North. Copies of this Bulletin may be procured free of charge, on application to the League Secretary, Mrs. Walter H. Root, 114-19 201st Street, St. Albans 12, New York. In addition to banding together Catholics of Scandinavian origin in the United States, the League has fostered contacts with Church leaders in the homelands, and to an extent assists

materially in the need of the bishops and clergy in those countries. It also provivdes a clearing house for information on the history and present status of the Church in northern Europe for Catholics planning tours there. All members bind themselves to prayer to the great saints of the North for the conversion of the Scandinavian peoples. They foster devotion to the great Scandinavian saints, St. Canute, Patron of Denmark, St. Ansgar, Patron of Scandinavia, St. Olav, Patron of Norway, and St. Bridget, patron of Sweden.

Present officers of the League are Mr. Viggo F.E. Rambusch president; Father John LaFarge, S.J., director of programs; Monsignor Edward E. Swanstrom, Ph. D., who is NCWC War Relief Director, spiritual director; Mr. Sverre B. Withammer and Rev. Dr. Thomas S. Hendrickson, vice-presidents.

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SWITZERLAND

Dom Augustine von Galen Dies.

Dom Augustine von Galen, O.S.B., Secretary of the *Catholica Unio,* and outstanding protagonist of Oriental Reunion, died in the month of September at Fribourg, Switzerland at the age of 78. He is the brother of the heroic Cardinal Clement-Augustus von Galen, Bishop of Munster, and was closely related to the ancient imperial family of Austria. He became a Benedictine Monk at the Abbey of Emmaus of Prague, and become familiar with the oriental world and its religious problems there. With Father Chrysostom Baur he became intensely interested in the reunion of the oriental dissidents after the first World War, and for this purpose embraced the cause of the *Catholica Unio* which had been established at Vienna for the reunion of the dissident oriental Church through prayer, the erection and maintenance of seminaries and the publication of writings on the subject. In 1922 he began a tour of many countries in search of support, visiting Paris, then Holland, and Spain. In the United States he is still warmly remembered by the Friars of the Atonement with whom he made his home between 1924 and 1927. He later visited Canada, and a number of the South American Countries. When Msgr. Besson, Bishop of Lausanne was named President by the Holy See, Dom Augustine von Galen was appointed as his assistant. It was then that the seat of the *Catholica Unio* was moved to Fribourg in Switzerland.

May the great spirit of this tireless worker for unity remain as an inspiration to his successors.

Swiss Bishops Urge United Christian Front Before Communists

In a joint Pastoral Letter made public on the national Swiss "Day of Atonement and Prayer", the Swiss Bishops say that the victory of Communism would make "one huge concentration camp of the world." The Letter continues: "The decisive struggle between Christianity and Communism has been unleashed. For this reason we have always pledged peace among the various Christian denominations and recommend it, and we shall continue to do everything toward the mutual understanding among Christians in the face of the common enemy. The enemy we face is the enemy of Christ. There must be no breach in the Christian front."

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SPAIN

Spanish Government Assumes Protection of Spanish Religious Property in Palestine

The Spanish Government has decided to take under its protection all religious buildings in Palestine which is property of Spanish subjects or Communities. In this wise such of this property as was damaged during the recent hostilities will have reconstruction assured. These properties will be granted the privilege of extraterritoriality. (CIP)

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HOLLAND

Percentage of Catholics in Holland

The results of the 1947 census published by the Information Bureau of Holland shows that the Catholic population constitutes 38.5 percent of the total population, representing an increase of 2.08 percent over 1930. Thus the Catholic Church counts about as many members as all the Protestant Churches together. The religious statics are: Catholics, 38.5%; Dutch Reformed Church, 31.03%; Orthodox Calvinist Churches (*Gerefermeerde*), 9.73%; Baptists, 0.7%; Lutherans, 0.62%; Jews, 0.44%; belonging to no denomination, 17.04%; others, 1.94%. Through Nazi persecution the Jews have decreased from 111,917 in 1930 to 14,269 in 1947.

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GERMANY

Meeting of French and Germans at Pax Christi Convention

The Bishop Theas who has founded the *Pax Christi* movement at Lourdes for the better understanding of French and Germans, lead a group of Frenchmen to a Pax Christi Convention at Altoetting, Bavaria. A

light which had been brought from the grotto of Lourdes was passed to His Eminence Michael Cardinal Faulhaber, Archbishop of Munich and Freising, and His Eminence Konrad Cardinal von Preysing, Bishop of Berlin. More than 30,000 people attended. Bishop Theas in a sermon delivered at the midnight Pontifical Mass said that Germany and France should be like two hands clasped in prayer for the peace of the world, and affirmed that only a peace in Christ can be a true peace.

Assistance to the Refugees

Because of the extraordinary refugee situation in Germany great numbers of Catholics now find themselves in localities which were formerly Protestant. A number of young German Priests who call themselves "knapsack missionaries" are now going about these areas and administrating the refugees, who had practically lost contact with the Church. They straighten out marriage problems, baptise children, hear confessions, and often say Mass in barns and stables. They accept hospitality wherever it is offered. One of these "knapsack missionaries" relates that he covered 800 miles by rail, 1,000 miles by bicycle and 350 miles on foot in 4 months.

In the magnificent manifestation of German Catholicism at Bochum in the Ruhr at the 73rd "Katholikentag" attended by 60,000 faithful from Germany and other countries, more than 800,000 Deutsche Marks (about $192.00) was collected for a workers settlement. The participants contributed at least one hour's wages each to the fund for the settlement which will be called "Katholikentag Village".

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HUNGARY

The Hungarian Populace Shows Itself Still Faithful

On September 5th, the Hungarian Government, in a decree pretending to protect liberty of conscience, informed parents that if they wished their children to attended courses of religious instruction, they should inform the direction for the schools accordingly within ten days. In the rural areas 90 to 100 per cent and in industrial areas about 85 percent, never lower than 80 percent, of the parents freely declared that they wished their children to receive religious instruction. This unequivocal sign that the Government's propaganda had failed was a severe blow to the regime. The schools opened with religious instruction on the schedule, but no such instruction was given. It was found that class-rooms were unavailable, text books were not to be had, or other courses conflicted.

The new Minister of Public Instruction, Joseph Revai, in a public speech seethed against the parents who insisted upon religious education

and announced new anti-ecclesiastical activities "for the defense of liberty of worship". During the sensational Rajk trial the matter was seemingly left dormant, but preparations were being made for a new attack. New tactics were planned, a more difficult problem here than in Czechoslovakia since the attempts at founding a false religious organization in the "Progressive Christians" has failed utterly, and no foothold has been found among the religious forces. New directives have been decided upon to "protect" the people against the so-called "spiritual terrorism of the Clergy". They are based on the following points:

a) Complete exclusion of the Church from education of the youth. (Ecclesiastics and directors of the youth are being attacked in the press with unheard of violence).

b) Reduction of those Church funds which still exist; religious associations which still exist are being disbanded; collections from the faithful are being impeded with terroristic methods.

c) Organized programme against religious Orders, and against vital ecclesiastical institutions. The offensive is not directed against the Orders as such, but against individuals with the ultimate aim of breaking all relations between the Church and society.

The regime expects, with the accomplishment of the new programme, to mobilize the "Progressive Christians" which the defected Fr. Balogh has put into action under the Bolshevik ideologist Revai Jozsef.

"Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven." Edified by our Hungarian brothers in the faith, our utmost cooperation in prayer is called upon that they may not weaken.

(Informations Danubiennes)

* * * *

CZECHOSLOVAKIA

New Religious Laws in Czechoslovakia

On October 14 a new law was passed by the Czechoslovak government on religious affairs. M. Alexei Cepicka, the first Director of the State Office for Church Affairs, who is also Minister of Justice, and son-in-law of President Gottwald is personally responsible for the new legislation. He is a leading opponent of a policy of moderation. The law which provides for increased salaries to the Clergy, as the same time requires them to sign an oath of allegiance to the Czechoslovak Republic and its People's Democratic Order. The formula of the oath would, in view of the content of the new code of laws, apparently oblige them to disloyalty to the Catholic Hierarchy. The Czechoslovak Bishops found a solution through the addition of a modifying clause. The Bishops themselves resolved not to

accept the newly regulated salaries, but invited the priests to accept them as a measure of protection against possible grievous consequences.

The offensive points of the new laws are clarified by a memorandum which the Hierarchy sent to the Government with a demand for re-examination of those laws which they find to be contrary to the articles of the Constitution which refer to religious liberty. This petition points out 1) that the international norms relative to religious activity have been violated by the new laws; 2) that the Church is deprived of the liberty of providing for its own organizations; 3) that the Czechoslovak authorities, establishing unilaterally the status of the priests according to principles applied to the government functionaries, violate the fundamental right of the Church to procede to the nomination of ecclesiastical officiants, while the exercise of religious practices is likewise in danger of being disturbed or rendered impossible by political leaders; 4) that the decree of application of the laws for worship (not discussed beforehand with representatives of the Episcopacy) makes the situation of the Church extremely difficult while its rights are in some cases practically inapplicable.

In the Instructions which the Bishops directed to the clergy they first rejoice in the fact that the Clergy had rejected the schismatic Catholic Action and has not allowed itself to be seduced by the promise of increased salaries if this must be paid with the loss of the liberty of the Church.

They deplore that the new laws limit the liberty of the Church and direct that the Priests in making their oath of loyalty to the State should add to it either orally or in writing, the words: ". . .*insofar as it is not in conflict with the divine and ecclesiastical laws and with the natural laws of man*".

It is expected that the State will follow its false gesture of religious approbation with further oppression and persecution when its specious generosity will have made its impression upon popular opinion.

* * * *

GREECE

Nineteenth Centenary of St. Paul's Preaching at Athens

The separated Greek Church and the Greek Government have decided to organize a congress to commemorate the nineteenth anniversary of St. Paul's preaching at Athens.

* * * *

INDIA

Plenary Church Council.

Archbishop Leo P. Kierkels, C.P., Papal Internuncio to India has sent an official letter to members to the Indian Hierarchy announcing a

Plenary Council to open on January 6, 1950 at Bangalore. Because of the present political order the Council is restricted to India proper. The Ordinaries of the eight Latin-Rite provinces, the Syro-Malabar-Rite Province of Ernakulam and the Malankara-Rite Province of Trivandrum will be invited to attend by a convocatory letter issued by the Cardinal Legate, His Eminence Norman Gilroy, Archbishop of Sydney, Australia. The Council will deal with Indian Church affairs, and draw up statutes for the government of the Church. Items to be discussed are: the Catholic faith in general, ecclesiastical personnel, discipline for the laity, divine worship, and the temporal goods of the Church.

* * * *

ORIENTAL CHURCH

Project of Reuniting Emigré Russian Groups

The General Synod of the Russian Exarchate of the Ecumenical Patriarchate of Western Europe, (separated) affiliated with the Ecumenical Patriarchate of Constantinople gathered at Paris from September 29 to October 3, with the Exarch, Archbishop Wladimir, presiding. A report was heard on the Metropolitan Wladimir"s attempt to establish a closer union among the different groups of the dissident Russian Church of the emigration. Two attempts made within three years have born no fruit. The report says that in July 1946 the Metropolitan Wladimir proposed to the Metropolitan Anasthasius of Munich that he assume the direction of a united Church which would, of course, give guarantees of canonicity. The proposal was renewed in 1948, but no result has yet been obtained. The Metropolitan Anasthasius is the head of a synod which had its seat at Sremski Karlovci up to the war. It was supported by the separated autocephalic Church of Serbia. Later Anasthasius was installed at Munich and the group declared itself an independent Church receiving jurisdiction from neither Moscow or Constantinople.

The Paris assembly decided to request a meeting of the heads of all Churches of occidental Europe to attempt a conciliation of their points of view. It was the opinion of the assembly that everything possible should be done to establish fraternal relations with the Anasthasius group.

Statement on Participation in Ecumenical Movement

At the above General Syond the relations of the dissident Oriental Church with the Ecumenical movement were considered. They agreed that the Movement is an important factor in the spiritual life of Christianity today, and encouraged participation in it. They note that their Church as a whole has taken no official decision on the Ecumenical question, but

that the practice of the dissident Churches (for 25 years representatives of their Churches have participated) should be considered as having a directive force. Among the resolutions are found the following statements:

"The Synod considers, that according to this experience, the main task of Orthodox participation in the Ecumenical Movement consists in bearing witness to the truth of Orthodoxy, which is entrusted to the Church not only for the salvation of the flock inside her sacred walls, but to enlighten the whole world.

"The Synod considers that this witness has to be rendered in the spirit of love and tolerance toward non-Orthodox Christians, but with full intransigence towards any compromise in questions of faith.

"The Synod considers that the spirit of Christian brotherhood which characterises the Ecumenical Movement should not become a pretext for misinterpreting the Movement as an organ of the Ecumenical Church. In the Orthodox belief this Ecumenical Church is given and realised only in the Orthodox Church". (EPS)

The Dissident Russian Church Today

An article in the Jesuit publication *Orientierung* of Zurich describes the Russian Church which has taken on the character of a true state church in Communist Russia. It is becoming apparent that the vast organization of the dissident Russian Church remains practically intact. Theological seminaries have been reopened, and necessary buildings and equipment have been provided by the state. A government order has authorized one church for each 48 square miles in rural districts which means the pre-revolutionary distribution of parish churches has almost been restored.

A Marxist law barring the Church's missionary activities among the Islamic or Buddhistic populations of the Soviet Union has been revoked. In fact, the Russian Church only has been permitted to resume missionary work. Convents and monasteries have been reestablished and given official recognition. They are given the status of "craftsmen's cooperatives".

The conditions of the clergy have improved materially. They have full rights of citizenship, and their salaries have been increased. A parish priest receives an average monthly salary of 1,000 rubles, or something more than that of a school teacher. He is in addition given free lodging and at least a small garden. They enjoy other advantages because of their classification as "intellectual employees".

Until recently no religious services of any kind were allowed to take place outside buildings reserved for worship. This year the Soviet authorities gave permission for the Epiphany Day processions and the ceremony of blessing the river.

Although the dissident Church in Russia has undergone drastic chan-

ges in recent times, it has remained the same in its hostile attitude toward Rome. Unfortunately, it becomes a useful instrument at the service of the Bolshevik state in its determined campaign against the Roman Catholic Church.

The tendency to bend before the government in power and accomodate itself to its will is indeed latent in the tradition of the separated oriental Churches, but the present Russian Church has become especially serviceable in these days when the higher ecclesiastics have been carefully selected and disciplined by the Soviet authorities upon whose good graces they depend either to obtain office or remain in it. (NCWC)

* * * *

PALESTINE CHRONICLE

There has been a great deal of confusion as to the matter of Catholic aid to the hundreds of thousands of Palestinian refugees and to the many thousands of Arabs still in Israel and Arab Palestine. Last July, "L'Ami-du Clergé" remarked: "Without a doubt, it would be inexact to say that nothing has been done up to now. The Sovereign Pontiff, in person, has done everything in his power to come to the aid of the unfortunates ruined by the Palestinian warfare. There has also been launched an admirable movement of charity, in Catholic Belgium, in their behalf."

The writer has been in the area of Palestinian refugees for more than a year. For some of these months he was acting as the head of the Catholic Near East Welfare Association of the United States, and had been sent at the request of Cardinal Spellman, president of the organization, and the American Bishops, with the approval of the Holy Father. Prior to that, the CNEWA, with such organizations as War Relief Services-NCWC, the National Council of Catholic Women, the Catholic Medical Mission Board, and the American Franciscan Commissariat of the Holy Land collaborating, had been sending clothing and money through the papal representatives in Palestine, Lebanon and Egypt for the relief of the refugees. Thus, the generosity of American Catholics to this stricken area began with the first refugee and it has increased with the days.

Meanwhile, the Catholics of Belgium were undertaking their most admirable work of feeding more than six thousand every day in destitute Nazareth and their "equipe" of doctors and nurses, organized in a work called "Palestina", was doing marvelous work in the refugee camps. Numerous tons of food and clothing came flowing to the refugees, and today the work of Belgian Catholics is incorporated in the Pontifical Mission for Palestine.

This Mission had been conceived many months before its actual estabishment in April, 1949, and the writer, now its president, had al-

ready spent months in the refugee area. The Mission is the answer to the dissipation of the gigantic Catholic efforts for the refugees. It has been an attempt to unify under the august name of the Supreme Pontiff the many works of mercy that have naturally been conducted in his name. Besides American and Belgian aid, the Swiss "Caritas", the Dutch Catholic organization for the Near East, the Catholics of Sydney, Australia, of England, of Ireland and of France had given aid. Because the United Nations' program for these homeless people, with its agencies of the Red Cross and the American Quakers, monopolised the attention of the world, even though it was necessarily inadequate, the work of the voluntary agencies was being obscured. It is really this distinction between the so-called "official" and the "voluntary" program that has obscured not only Catholic efforts for the refugees but also those of other groups which are not part of United Nations Relief for Palestinian Refugees.

Naturally, after one has spent so many months among the refugees, not on a survying expedition but on an errand of mercy in the name of the Holy Father, day in and day out, he has reason to resent the fact that ignorance of Catholic efforts is to be found not only among those outside the Church but among many Catholics, so much that in several Catholic magazines, dedicating their pages to the problem of Palestine, one finds sweepings statements as to the lack of Catholic efforts in behalf of the homeless exiles. By making statements, we merely second a propaganda, unjust and untrue, which is gaining ground in the Middle East at the present time. We apologise to no one for the program of the Pope's Mission for Palestine, and we defy any other agency in the field to demonstrate more solicitude and more actual aid to the poor and the refugees.

The United Nations' program has been confined to feeding the refugees, to sheltering many thousands of them in camps, and to giving them some medical aid. Now there are many, many thousands outside the refugee camps, and there many other things that must be done for refugees. The Catholic program extends itself to about three hundred thousand refugees, of whom only 45,000 are Catholics. Catholic institutes afford shelter, schooling, medical aid. The committees of the Pontifical Mission also have feeding centers, and many other services, and it is a just estimate to say that more than a thousand priests and nuns dedicate their days to the care of the refugees, while the cost of such care has reached into millions of dollars. Tons and tons of clothing and food have been distributed.

There is another aspect of Catholic aid, which the writer, as National Secretary of the Catholic Near East Welfare Association, the mission aid of the Sacred Oriental Congregation in the United States, has known for many years. One takes so much for granted the problem of supporting the various institutes, which are places of refuge and of mercy for the

poor Palestinians, but any relief organization would calculate as its expenses for personnel the many hundreds of thousands of dollars involved in such a project. In fact, part of the success of the Pontifical Mission has been its good fortune in combining these generous benefactions, especially of American Catholics to the CNEWA, with its own funds. Thus, many thousands of Palestinian children, wherever they are, have been received gratis into Catholic Schools, aided by CNEWA money. Refugee fathers and sons have been employed on works projects, such as churches and schools, again aided by missionary funds. War Relief Services-NCWC has recently made a grant to establish five sewing projects employing refugees in Beirut and Jerusalem, to make complete outfits for ten thousand girls and boys. On and on this story of refugee aid goes until, when all the works are combined, one can truly say that Christ walks in His Church throughout all the refugee territory.

Meanwhile, the Pontifical Mission has brought to the Middle East no staff of workers, for there was really no need. The Church is all over these countries of refugees, the priests, the Sisters, the numerous institutes. The Holy Father has his representatives, his Nuncios and his Delegate, in the main regions, his Bishops and his diocesan organizations. From the beginning of the Palestine troubles, there have been six committees administering Catholic relief and these committees continue to serve the Pontifical Mission in Israel, Arab Palestine the Jordan Kingdom, Syria, Lebanon, Egypt and the Gaza area.

The work of these Committees brings out the splendor of the Middle East in its multiplicity of rites. On every Committee there are Bishops and priests from every group, and this common Catholic Action demonstrates once more the fact that we being many are One Bread, One Body.

We cannot say that we are meeting the problem of the refugee, but we can say that the charity of Our Blessed Lord has been extended to them in an infinite degree. We cannot say that Catholic aid has come from every section of the world, but as the months go on, more and more countries are rallying to the appeal of the Holy Father.

Whether they help or not, it should be the obligation of all Catholics to pray for a just solution of the Palestine problem and to realize that the Holy Father has not only made statements asking for such a solution. He has extended his saintly hands, full of aid, to the victims of this terrible tragedy.

Msgr. Thomas J. McMahon
President, Pontifical Mission pro Palestina,
Beyrouth, Oct, 1949.

Book Reviews

A. M. Ammann, S.J., *Storia della Chiesa Russa* e dei paesi limitrofi, con tre carte geografiche (*History of the Russian Church* and its neighbouring countries, with three maps) Torino, U.T.E.T. (Unione tipografica Editrice Torinese), Corso Rafaele, 28, 1948, in-8°, 630 pages, Lit. 3,5000.

In the last twenty years many histories of Russia have been printed. We cite as examples Serge Platonov (Paris, Payot, 1929), N. Brian-Chaninov (Paris, Fayard et Cie, 1929), G. Walter (Paris, Payot, 1946), Michel l'Heritier (Paris, Marcel Daubin, 1946) Albert Mousset (Paris, Société d'Editions Francaises et internationales, 1945). A history of the Church was still lacking. This one which Father Ammann, S.J. has just written is a true scientific monument. It embraces all the oriental Slavs and the regions they colonized, consequently, even the Slavs which are not comprised in the Russian geographico-political concept, that is, from Sub-Carpathian Russian, Galicia, the region of Khelm, Podlachia and the territory of the Russian mission and of the Russians dispersed throughout the world.

The work is divided in two parts.

The first part is entitled: *The "Rus" Kingdom of Kiev and the* States which are derived from it. It is subdivided in three parts: 1. The "Rus" Kingdom of Kiev (945-1263); 2. The dissolution of the "Rus Kingdom" into small States (1263-1451); 3. The two divergent ways from the political and ecclesiastical point of view taken by the two branches of the oriental Slavs (1451-1700).

The second part is entitled, *Pan-Russia.* It comprises two sections: 1. Up to the end of the Polish-Lithuanian State (1795); 2. Up to the end of the second World War.

Concerning the incursion of the "Russians" at Constantinople under Askold and Dir in 860, the author does not seem to have consulted the work of A. Vasiliev, *The Russian attack on Constantinople in* 806, in-8°, Cambridge, Mass.

When one reads and rereads these moving pages, one is overcome by a feeling of sadness in reflecting that in spite of all the remarkable hierarchs, so many theologians and monks and *staretz,* in spite of so much generous faith among the people, the Russian Church did not succeed in loosening the despotic grip of its Grand Dukes and its Czars who used it as an instrument to reign, especially after the time of Peter the Great.

The scientific apparatus of the book is perfect. The author is a model in his research as he is in his manipulation of it. The volume is very easy to consult, thanks to his lists of Popes, Patriarchs, Metropolitans, Bishops, and the like, and to two indices, one of persons and the other of places.

L. V.

Aos Irmaos Separados. (Our Separated Brethren) By Euripides Cardoso de Menezes, Editôra Santa Maria, Ltda., Rio Janiero, 1949. 162 pp.

Faith and love moved the writer of this little book to address it to our separated brethren. In penning it, he had in mind to destroy "prejudice, to clarify misunderstandings and to help the dissidents of good faith to reach the fullness of Truth, to attain a higher life, and to achieve a more perfect communion with Christ in the bosom of the One, Holy, Catholic, and Apostolic Church."

In spite of difficulties which are humanly insurmountable—and rather *because* of them—he believes that the aim and ideal of all who participate in the Chair of Unity Octave, whether within or without the fold, will be realized. This book is a contribution towards the attainment of that goal. Msgr. Helder Camara believes that it cannot fail to do much good, for he says. "Whoever reads it calmly will be deeply impressed by the authentic charity which pervades it, by the sincerity it manifests, and by the force of the arguments it sets forth."

Since it is written for Brazilians, the book deals naturally with questions uppermost in the Catholic-Protestant controversy of the day in Brazil. However, not all of these problems are treated, as for example Confession and the Primacy of Peter. To these and to others the author intends to devote another book. In the eight chapters that make up the present work, he discusses the use of images, devotion to the Blessed Virgin, prayers for the dead, the Eucharist, the impossibility of a Christian Evangelical Church, the necessity of dogmas, and the secret of Adéle Kamm. This young Swiss Protestant "mystic", in the words of Cardoso de Menezes, "belonged to the soul of the Church; and she knows how to live the truths of Catholicism in the most perfect manner, according to the light she received." Paul Seippel, her biographer, calls her a "truly Protestant saint," who strangely enough did not resemble other great souls of the Calvinistic communion, but rather manifested a striking affinity with Catholic saints, especially with the foundresses of religious orders.

Cardoso de Menezes explains that Adéle Kamm found the secret of her spiritual joy in Ernest Rostan's *Etudes sur la valeur de la souffrance,* in which she found the "exact expression of all her thoughts." She learned to suffer with Christ in expiation for her sins and for the sins of mankind. In this she found unalloyed happiness. "I enjoy a happiness unknown to the common run of men: the happiness of knowing that I receive the just retribution sent by God directly to expiate not only for my sins, but for sins in general, for the human weakness to which we would succumb were it not for the atoning sacrifice of Jesus Christ and of the members of the Church." This doctrine, says Cardoso de Menezes, belongs to the Catholic teaching on the Mystical Body of Christ, and consequently Adéle Kamm cannot be presented as a truly Protestant saint, since the secret of her extraordinary life was the fruit of Catholic belief.

H. S. Madeiros

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